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THE
LUTHERAN QUARTERLY

CONDUCTED BY

J. A. SINGMASTER, D. D.

FREDERICK G. GOTWALD, D. D.

JACOB A. CLUTZ, D. D.

VOL. LII—NO. 4.



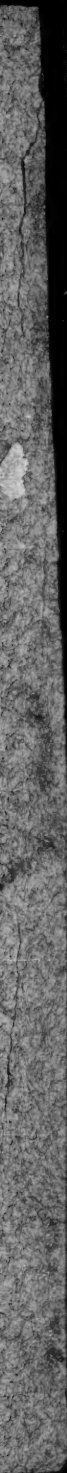
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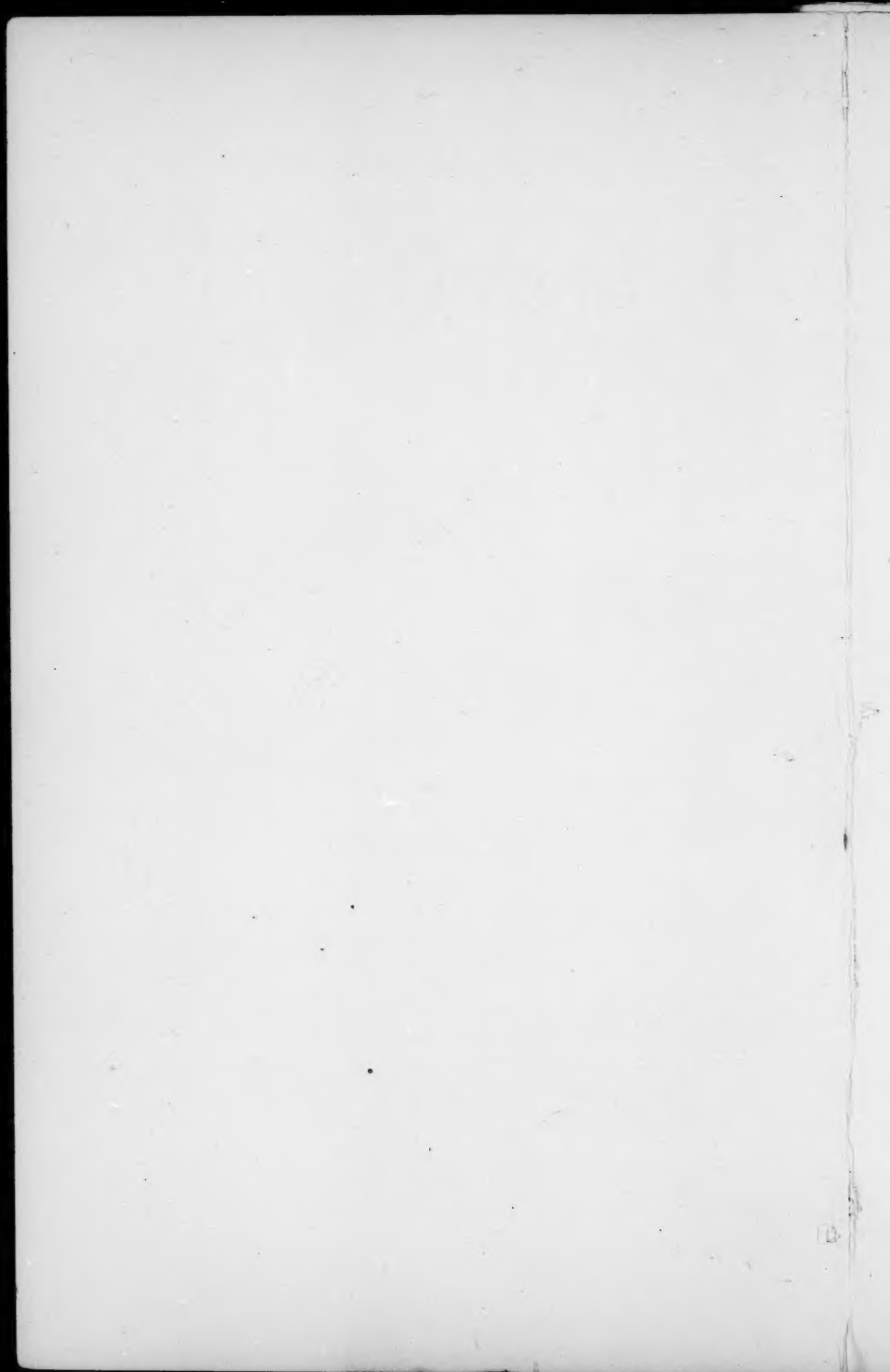
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ARTICLE I.

AIMS IN COLLEGE EDUCATION.*

BY PRESIDENT REES EDGAR TULLOSS, D.D., PH.D.

The problem of education is as old as civilization. Organized education goes back into the dim centuries before Christ. Some universities existing today have a history extending over a period of nearly one thousand years. As Dr. Kelly has recently reminded us, Oxford University is five centuries older than the government of Great Britain. The University of Paris is nine and a half centuries older than the French Republic. The University of Bologna was founded in the eleventh century. In America we have nine colleges which are older than the United States Government.

The race, therefore, for some time has been struggling with the problem of devising a satisfactory educational system, and of deciding upon a statement of educational aims generally acceptable. Interest in the problem is more keen today than ever before.

In recent years, changes have been frequent and rapid. Educators continue to prove themselves possessed of minds fertile in new ideas. Modern educational history

*An address (here slightly abridged and adapted) delivered before the students of Wittenberg College at an opening session, and before the Lutheran Educational Conference, Chicago, Jan. 1922.

is marked by a wealth of theorizing and experimentation. Many new theories are continually being advanced, many unusual plans proposed and put into operation.

Certainly, however, not all recent changes have been of such a nature as to constitute progress. In few fields does one find more fads, fancies and follies. Many new plans obtain but small place and live but a short day. It is a testimony to the essential soundness of public opinion that in so many cases support has been promptly denied, and a momentarily promising educational project has quickly disappeared.

Not all this experimentation, by any means, is fruitless. Real progress continues to be made. Not only in details, but in the wider sweep of aim and purpose, our educational plan improves.

From the stress and the storm of our efforts toward progress, certain special dangers arise. In the midst of many theories and much experimenting, it is not impossible that certain important and basic facts regarding education may at times be forgotten. Plans which at best can accomplish but a superficial and temporary result may be presented in so fascinatingly attractive a way that they seem really ideal. The final purpose of education, deep and vital and fundamental, may be lost sight of.

Discussions as to standards, methods and aims in education extend far beyond the confines of circles strictly educational. They re-echo in print and on platform. They come, in their simpler and bolder outlines, into the thought and talk of our very school-boys and school-girls themselves. They bear fruitage in choices of courses, in choices of colleges, and in the end in acceptances of life-purposes and in choices of life-work.

Of interest, therefore, not only to the student of educational history and practice, but of interest to every parent, to every friend of youth, to every adviser of parent or youth, is the question as to aims and method in education.

This question bears relation to every part and phase of

the educational system. It touches university, college, high school, the grades. It comes, however, to a most vital issue in the sphere of the college. What may we accept as the aim in college education?

Let us imagine that we see before us one of our colleges on matriculation day. The halls are crowded with young people. With an air of pleasurable excitement they are hurrying here and there making inquiries and adjustments, arranging courses and rooming places, their hearts filled with the spirit of adventure and the thrill of the confident attempting of a high task.

Here are hope and optimism. Here are the spirit of conquest and the zest of adventure. Here is the facing of challenge, and hazard, and opportunity. Here living ideals, with the vitality of the universal and the permanently enduring, have again breathed themselves into a new generation. Young men and young women are walking in a spell of far vision, with their eyes on the stars. For many who are here obstacles have been overcome; barriers have been broken or surmounted. Vanquished and vanished are the fears and the doubts and the hesitations; far thrown the hindering handicaps that one time pressed heavily. Dreams are coming true. The gates have opened into college life.

As we look upon these young people, we remember that they are the choice young people of their generation, especially and uniquely privileged in having this college opportunity. Rightly upon them today are fixed the eyes of the world. They are our very hope for the future—these young college people who after a while, we anticipate, are going out into the welter of the world's unrest with clear heads and keen vision, and with a purpose that will stand firm and sure, to help make the world better and happier. And this they may well do, if in these days of their opportunity, the College does its part, and they do their part, toward their preparation for a worthy participation in the great life task.

Thinking of these things, we stop to talk with them, to find out, if we may, something of their present purposes

and hopes and aims. We inquire of them why they have come to College, and what they have come to College to get—what they are here for, and how they are going to be most likely to attain those ends and purposes which have brought them.

Thus, from what they tell us in words, and from what we know about them and others like them, and from what we know to be fundamental urges and impulses within them, and from what we perceive to be the great needs of men of the world, we gather at length and put into words three reasons why they have come to college, three things they have come here to obtain.

These young people, privileged beyond their own appreciation, have come to College for an economic reason, for a personal reason, and for another reason which for the moment we may call simply the pre-eminent reason.

They have come to College for an economic reason, in order the better to work and to earn. They have come to College for a personal reason, the better to live and to be satisfied with their lives. And they have come to College for one other and still greater reason which we shall state as our thought proceeds.

The first of these we may pass with but brief comment. From Wall Street magnate to High School Freshman, the males of America understand the economic value of a college training. Fifteen years ago there still remained a few outstanding business men who cast aspersions at institutions of higher education, and asserted that they would prefer to take High School rather than college graduates as their employees. Today the common attitude of leading executives is typified by a recent statement on the part of the General Manager of one of the country's great corporations: "For subordinate positions we are willing to take men direct from High School. For all higher positions we demand college graduates."

Within the last ten years, the understanding has spread with amazing rapidity that a college training pays. Higher salaries, better positions, more rapid advancement, bigger opportunities in business or profes-

sion—these are the things that are seen by many beyond the towers of the college. And these results are really there. It is proper to recognize them. For both young men and young women, the economic rewards of a college training are well worth while. Our young people properly come to college, for one reason, in order that they may learn to *earn more*.

But they are not forgetting that there are other things of which they must think. It would be a pitiable thing if they were to come to college solely in order that they might increase their earning capacity, or even solely that they might fit themselves for a better performance of mere professional or technical work in the years to come.

The multiplication and extension of courses directly preparatory for technical life-work is an outstanding feature of recent educational history.

A development of vocational education in the grades and in High School, with such limitations as a reasonable idealism ought to impose, is doubtless a definite contribution to educational progress. A great many boys and girls need to be trained to make a living. To many in the public school the so-called "bread and butter" subjects have a legitimate appeal. That harm has resulted from over-emphasis in this direction is unquestioned. No one who has to deal with students seeking entrance into college needs to be told anything about the mistakes which have been made by many teachers in guiding high school students in the choice of courses. The differentiation in High School between the so-called "college preparatory course" and the vocational courses of various kinds, results in the graduation from High School of large numbers of students totally unprepared to meet the entrance requirements of a standard college. Many of these students are wiser as High School graduates than they were as High School students. They decide to enter college. From the standpoint of the Entrance Requirements Committee the condition is often pitiable. A young man or woman graduating from High School with 16 credits finds that but 8 or 9 of them are

of a quality to be recognized for college entrance. The result is a serious loss of time and often a handicap throughout the college course.

It is, however, with vocational training in institutions of higher education that we are particularly concerned at the moment. The oldest existing university was originally a school of law. For centuries schools of higher learning existed solely for the training of lawyers and priests. The specific training of teachers existed only in so far as was required by the needs of faculty maintenance. In so far as the curriculum may be compared with those known today it would correspond to what we now term the classical or cultural type. In more modern times, others than candidates for the "learned professions" sought and were granted entrance. Thus there took place a development which finally resulted in the offering, on the part of most universities, of general cultural opportunities to those purposing to enter any line of human activity.

For a considerable period prior to the last half or quarter century the college or university was marked by the cultural opportunities which it afforded. One entered it to become familiar with the history, the thinking and the art of the ages, and to acquire mental breadth, alertness and method.

In recent decades we observe a continually increasing emphasis upon courses not historically regarded as cultural, but specifically designed for vocational preparation. At the present time large numbers of institutions in this country are given over almost entirely to technical training. In almost every University we have many departments similarly directed. It is possible for a man to secure the degree of Bachelor of Arts, or more often Bachelor of Science, without taking more than a very few, if indeed any at all, of the distinctly cultural courses.

The preference of some students for such institutions, such departments or such courses is easily explainable. It is a manifestation of the same spirit which sends many

boys out of the first years of High School into the industrial and business world—the same spirit which leads great numbers of High School students to choose the vocational courses,—the same spirit which makes predominant in the mind of many a young man the question as to the shortness of the time in which he can fit himself for the life work upon which he has decided.

Here as elsewhere the utilitarian spirit, running to extreme lengths, exerts its malign influence. Nothing is considered worthy of recognition or pursuit save the distinctly useful.

President Richmond of Union College reminds us of an old-time incident which has an interesting application here. He tells us that in the account of the victory of the Roman general Galerius over the Persian king Narses in the year 298, a story is told by Ammianus, a Greek historian of the fourth century, which, as Gibbon observes, proves the rustic but martial ignorance of the legions. A bag of shining leather filled with pearls fell into the hands of a private soldier. He carefully preserved the bag, but threw away the pearls, judging, as President Richmond interprets his action, that "whatever was of no use could not possibly be of any value."

In education today, methods and standards pricelessly valuable are being flippantly tossed aside, while the emphasis is laid upon the "useful," the "vocational," and the "practical." As we face the situation which in consequence has arisen, many of us are led to believe that a great and appalling danger of our educational systems today, among both those existent and those proposed, is the emphasis that is put upon the mere training for the doing of things.

The spirit of an exaggerated vocationalism is working like a blight upon the tree of American Education. There is an over-emphasis on the practical. There is a minimizing of the truly intellectual and spiritual. Young men and young women are being led by those who ought to be their worthy guides and advisors into ideas of education which are altogether false and wrong.

If a liberal education means anything at all, it means helping a man to know a broader field than his own specialty, fitting him to live a larger life than that of his own shop or office. Every man is going to pass through the experience of living, as Edmund Holmes expresses it in the "Profound Life,"

"Hemmed in by petty thought and petty things,
Intent on toys and trifles all my years."

A man's college years offer him the chance of his lifetime for a broader knowledge, for gaining an impetus and incentive toward a culture that makes life worthwhile. It is a pitiable thing if, for the sake of the gain of a year or two in getting into the grind that lasts always, he must be robbed of his chance to become a cultivated man.

The excessive vocationalizing of the college years is a short-sighted and dangerous educational Bolshevism. Many a school has come to be, as the Dean of Columbia College has cleverly remarked, "no longer an *Alma Mater* but a *pater efficiens*." This is the time of all times when the world needs broad-minded, cultivated men. There is need now as never before for the training afforded by the standard four-year course of the liberal arts college.

The problem involved is one which is not without attention on the part of the leading technical educators of the country. At a recent meeting of the Society for the Promotion of Engineering Education held at Sheffield Technical School, Yale University, "Liberal culture and discipline as compared with technical training as means of developing not only engineers but men capable of holding positions of authority in public life" was reported as being the central point for consideration at the first day's session.

It was held, according to "School Life" which reports the meeting, that "the engineer is today a master of industry and the logical leader in solving complicated prob-

lems which arise. The engineer of today is not a mere technician but one who must fully appreciate and understand and be able to control the many economic factors which are involved in engineering enterprises."

"With this question in mind the engineering schools find themselves in a dilemma. On one hand the unusual demands of industry and science make it necessary that the engineering curricula should be overcrowded with specialized technical subjects; on the other hand the necessity for more general culture and greater business knowledge, makes it desirable that the humanities and economics and business studies be given more emphasis. How then can the engineering curricula be adjusted to the needs of the day?"

The result of the growing emphasis upon specialized technical training, is the sending out of great numbers of men into technical pursuits, who, although college graduates in the sense of having received a college technical education, lack the intellectual culture expected of a college graduate. There is almost a total lack of classical knowledge. Even their English is often exceedingly bad. If not as regards education as a whole, at least as regards many things which for generations have been believed to be essential to education, their attitude seems to be not a great deal unlike that of a man mentioned in a recent work of fiction—"Education," he said, laughing heartily. "I ain't never had it and I ain't never missed it."

A few months ago there came to the desk of the writer the annual report of the Superintendent of the United States Military Academy at West Point. Without comment a sentence found on page 15 of that report is here reproduced:—"In the Department of Philosophy a short course in slide rule eliminates much mechanical labor, the time for which can be suitably devoted to the more extensive study of physics!"

The other day in a western city a distinguished graduate of one of our great eastern universities, a member of the Class of 1875, a man who has achieved large suc-

cess in the financial world, made an address to a great gathering of alumni of his Alma Mater. He talked a little about this thing of which we are just now thinking. Let me quote part of a sentence. "If we consent to sink lower and try to turn boys into mere architects, builders, traders, manufacturers, brokers and bankers, we cannot hope. " Never mind what it was he said we cannot hope. The absolute truth is that we cannot hope to be a College, or to train college men.

Frank Jewett Mather, Jr., wrote in one of the last numbers of the Unpartizan Review—"The moment a liberal college engages to provide such short-cuts it is untrue to its genius, it challenges impossible competitions, and imperils its very existence. As a matter of fact the vocational pressure is constant. In various ways all the Colleges are yielding to this pressure. Having no clear idea of what is necessary for all liberally educated young men, the college, as represented by dean or advisor, particularizes the problem—discovers that the student is headed towards law or medicine or banking, and prescribes jurisprudence, biology, or finance. From the point of view of one who believes in liberal education, this is homeopathic heresy of the rankest sort. *What the lawyer really needs to quicken his imagination and liberate him from his shop, is letters, science, mathematics; what the budding doctor really needs is letters, art, history, and the unbiological sciences; what the prospective banker needs is letters, history, art and science.* To admit any other theory is eventually to undermine the colleges and to debase the learned professions themselves. Since Plato's time until yesterday, nobody has questioned that the business of liberal education is precisely to furnish the information and inspiration that the vocational life is unlikely to afford. If this be not true, the college has little excuse for being."

Edwin Markham has seen the matter clearly in his little poem, "Man-Making":

We are all blind until we see
That, in the human plan,
Nothing is worth the making if
It does not make the man.
Why build these cities glorious
If man unbuilt goes?
In vain we build the world unless
The builder also grows.

Business success—professional preferment—these are merely the success values of a college training. Far more important are the *satisfaction* values. These highly privileged young college people are in school not only for an economic reason. They are here for a personal reason. They are here—if they are the right sort of young men and women—not only to get ready to earn more, but also, and chiefly, to get ready to *be* more.

A man's years in College are years which should go definitely for the enrichment of his life. Here he comes into fellowship with that immortal company of men of all ages whose ideas have contributed to the progress of humanity. Here he comes to appreciate that rich store of intellectual and artistic wealth which is the heritage of the one who is willing to see, and listen and learn. Here he attains for himself breadth of life beyond that which would otherwise be possible for him. Here he acquires that intellectual poise which opens for him the door into social and scholarly circles. Here he learns to understand himself and to become master of himself, his capabilities and powers. He goes forth with a modesty that comes from acquaintance with what the world's thinkers have produced, but with that confidence which comes with the cultivation and development of his own inner resources.

It is the development of a man in such directions as these that constitutes one great aim of College Training.

The only really worthy conception of the purpose of college training is that the student has come to College not in order that he may be able to *make* something—be it a bridge, a bank, a building, a name, or a fortune—but in order that he may *become* something. The College may indeed help him to be a great architect, or industrial leader, or engineer, or banker. But that is not the thing which looms large in the minds of those who determine the policies of a cultural institution.

Suppose that one of these splendid young men here before us does in later years become a great banker. His college will rejoice in his success; but in the last analysis it will be interested not in the banker the man is, but in the *man* the *banker* is. Building the bank will have been a process of doing. Building the banker will have been the process of becoming.

It is this process of becoming that is pre-eminently interesting to those who help to afford to young people the possibilities of a college training. It is this process of becoming that is pre-eminently important to the college student. He is in college in order that he may understand, in order that he may grow, in order that he may become a different, better, greater, nobler man than would have been possible for him without his college work.

The recognition of these satisfaction values of college training constitutes explicitly or implicitly the essence of most of the estimates of the ideal college man. Observe in the following definition of a college man by a recent speaker the predominance of this note: "The College man is not like other men. Somehow he has been fashioned into something slightly perhaps, but obviously superior; not by learning, for he carries no such burden, but by influences which tend to the production of a distinct type, marked and set apart from his fellows. He is a distinct type; his point of view is not that of the self made man, it is not that of the craftsman, artist or philosopher. He is a simple, intelligible, fairly well informed, polite, unashamed man of good sense and breed-

ing whom we call a gentleman. He does not know so much as to offend, nor so little as to distress us. We trust him and like to associate with him. He can understand us and we him. If he is not wise, he is usually modest, for he is intelligent enough to know that he may also be ignorant. He values happiness more than wealth. He has a clean body and a clean mind, and I do not think he lacks the virtues which most become a man."

It is at once apparent how little all that has to do with doing—how much it has to do with being.

The Harvard Graduates' Magazine, referring to the address in which occurs the statement just quoted, follows willingly in the same line of thought. The question is asked—"What ought to be the distinguishing characteristics of the College Man? What, in other words, is the quality of the product which it is the business of Colleges to deliver to the Nation?" And the answer is given: "What the college may reasonably hope to cultivate is an awakened critical consciousness, or the power to think for one's self. College cannot give a man the discipline that comes from a struggle for livelihood, or the mastery of an art, or the ripeness and detachment of scholarship. It can, however, teach a man to distinguish knowledge from ignorance, to see human limitations, especially his own, to defend himself against error and superstition, and to profit by the mistakes of history. The college man, in this sense, will be marked by the absence of credulity and of complacency. Knowing the genuineness and urgency of human problems, he will be "apprehensive"; knowing their complexity, he will be modest and tolerant."

Consider from the same standpoint the statement of Dr. Eliot, the distinguished President-emeritus of Harvard University: "To produce a cultivated man, or at least a man capable of becoming cultivated in after life, has long been supposed to be one of the chief objects of systematic and thorough education. He is to be a man of quick perceptions, broad sympathies, and wide affinities; responsive, but independent; self-reliant, but de-

ferential; loving truth and candor, but also moderation and proportion; courageous, but gentle; not finished but perfecting."

In 1912 when Alexander Meiklejohn became President of Amherst College, his inaugural address had to do with the aim of a liberal college. This address is properly regarded as one of the classic statements of the claims of liberal learning. Among many fine things, he said, after speaking of the petty pleasures that satisfy those whose tastes are "relatively dull and stupid": "surely it is one function of the liberal college to save boys from that stupidity—to give them an appetite for the pleasure of thinking—to make them sensitive to the joys of appreciation and understanding—to show them how sweet and captivating and wholesome are the games of the mind.....

Apart from some of the experiences of friendship and sympathy I doubt if there are any human interests so permanently satisfying, so fine and splendid in themselves, as are those of intellectual activity. To give our boys that zest, that delight in things intellectual, to give them an appreciation of a kind of life which is well worth living, to make them men of intellectual culture—that certainly is one part of the work of any liberal college."

To produce the kind of man who is described in these fine statements, to develop the student's capabilities and possibilities, to make of him the best man he can possibly become, has always been, and must continue to be, an important aim of college training. The real values which college is to bring lie not in the field of enterprise, but in the realm of personality—in the realm where values are not external but internal, not financial but intellectual and spiritual.

Studying the elements of a college man's experience which contribute to the production of the results hoped for, one is compelled to give consideration to the problem of the size of the institution in which a man's college work may best be done.

A noteworthy factor in the present day situation is

the largely increased enrollment at practically all of the better known colleges and universities. With the increase of population, improvement in the economic condition of the average family, and a spread of the recognition of the value of college training financial and otherwise, great numbers of young people are entering college. The enrollment at many schools is reaching astonishing figures. Many universities at the present time report an enrollment of 7,000, 8,000 and 9,000. A number have over 10,000 students. At least two universities now have an annual enrollment exceeding 25,000.

In many institutions, by reason of the overwhelming size of the classes and the almost total disappearance of the old-time ideas and standards, the cultural atmosphere has long since become exceedingly rarified.

In the manufacturing world, the change from piece production by hand to quantity production by machinery has been regarded from many standpoints as a great step forward. Certain losses are occasioned by the change, but in general the gain is unquestionable.

We are tending to attempt a corresponding change in education. The former ideal of a college was that of a small group of students, in an atmosphere distinctly cultural, and in personal contact with the great personalities of worthy teachers. Now we are gathering together great numbers of students and passing them through a machine by the hundreds..

Enrollment in single classes runs far into the hundreds. Single classes are reported in which there is an enrollment of over a thousand students. Personal contact with the professors is out of the question.

A recent article in the Harvard Alumni Bulletin calling attention to the fact that in that institution the enrollment in some classes is nearly 700, contains this comment: "*From the standpoint of effective education it is not at all certain that this development can be viewed with satisfaction.* There are many who believe that the large lecture course has been a weak feature of American University education. It precludes all chance of

personal contact between the professor and his students; it means that much of the follow-up work must be devolved upon assistants."

Many sharp comments have been made by professors themselves upon the situation which exists. Bliss Perry, when teaching, upon one occasion said: "In the large colleges, students have no time to think. In my experience at. . . ., I have found that the best thinkers are those who come from the little colleges of the Middle West." A Yale man from the Class of 1842 cleverly but cuttingly has said: "The difference between a large university and a small college is that in a large university the students go through more college, but in the small college, more college goes through the student."

The dangers connected with the tremendous increase of enrollment are manifest. One has good reason for believing that in the years just before us the small school is to be recognized as never before for the definite quality of its service rendered to a comparatively small number of students.

One other phase of modern college life which may properly concern us is the attitude of professors and students in many colleges and universities with reference to fundamental matters of belief. This attitude, in many cases, if not distinctly irreligious, is assuredly non-religious. An increasing number of young people are being sent out year by year from our universities and from many colleges, whose mental equipment has been splendidly improved, but whose moral and religious insight has assuredly not been sharpened by their years in college. Here also is a problem of such real interest to one who loves youth, and who loves his country, that it cannot be disregarded.

Fifteen or twenty years ago there were numbers of men who delighted to complain about the restrictions of denominational schools and to declare the necessity of allowing college students to be free from all influences which would tend toward the confirmation of their religious beliefs. The ideals, if ideals they can be called, of

those who were making such contentions have in some cases been realized. There are many institutions whose only faith is the faith of science.

Some years ago Dr. Henry Smith Pritchett, President of the Carnegie Foundation, whose opposition to denominational colleges at that time is well known (though happily his present attitude is much more friendly), found it desirable to defend the idea of the existence of religious faith in the great universities. He declared—"I believe the American university to be the home of a living, triumphant faith, a faith which in the largest and truest sense is also a Christian faith. I venture to give the grounds for this belief." And a little later—"To-day faith is once more assuming its rightful place in human consciousness and with it the dawn of a broader, richer, nobler civilization is in sight. That faith is the faith of science, and its home is in the university." His idea of the nature of this faith may be surmised from his sentence—"Faith in God not as a magnified human being, but as the maker of the universe, is a part of the faith of science." The climax of his address is reached in the declaration—"It is this figure to which the faith of science turns lovingly today, a faith broad enough and deep enough to welcome alike Jew and Gentile, Catholic and Protestant, bond and free, wherever the light of truth shines into the hearts of men. The American university is today the home of that faith."

There are doubtless many educators in America to-day who would be satisfied and pleased with this forceful and positive declaration. Personally, they would try, indeed are trying, to satisfy their own souls with such a faith. But to many others such a faith seems but an empty and powerless counterfeit. Upon something other than this, they believe, humanity must depend for the source of its moral and spiritual power. From a different conception of Deity must arise the dynamic which will impel men to the highest acts of service.

The spiritual progress of the race must rest indeed upon an honest faith—a thorough-going faith—a faith

which has no points of opposition or contradiction with the established results of science; but it cannot rest upon a faith which conceives no God beyond the impersonal God of science.

There is another kind of atmosphere, and another kind of faith, found in certain institutions. It is an atmosphere which encourages a belief in the worthiness of humanity and the dignity of the soul. It is a faith which is in harmony indeed with the facts of science, but which reaches, as faith should reach, beyond the "Maker of the Universe" knowable through His works, to the Infinite Creator and Lover of Mankind, revealed through His Word. It is a faith which is not a mastery, but an acceptance; not a conquest but a relationship; not a possession but a dynamic. It involves the companionship of the human soul with an infinite Personality.

That such an atmosphere is especially desirable in an educational institution, some are unwilling to admit. To many of us, however, such an atmosphere seems not only desirable, but vitally essential. Only thus, we think, can the student's whole life—that unity of all a man's activity and experience which Meiklejohn succinctly calls "life as a total enterprise"—that life which is not only a man's but which is the man himself—only thus can this whole life become rich, full, beautiful, worthy, true. Only thus, we think, can we truly hope to realize the highest aims of education.

Never failing to recognize fully the importance of the contribution to be made by the college to the purely mental development of the student, admitting indeed that the primary purpose of the college as such has to do with things intellectual, we must not allow it to be forgotten that our contribution is not complete until we have touched also the other phases of the student's life.

The values of greatest worth and of deepest ultimate significance which can be put into the life of a college student by his Alma Mater are those which have to do with the highest powers of his being. The true "satis-

faction values" of a college training are made possible not only by those agencies which lead the student into the heights of intellectual attainment, where one may understand the secret things of the created universe; they also depend upon the presence in the general college life of those quiet influences which lead the student toward the mystery mountains of spiritual insight, where one may behold even the face of God.

Yet not even at this point may our thought find permanent pause. Not yet have we done justice to what is in the minds of our young friends on their matriculation day. In the background of their thought, coloring and shading and beautifying their conceptions of the men and women they are planning to become, is a certain very great and fundamental impulse—the *impulse to serve*.

Were the things of which we have so far thought the only things to be sought in college halls, dissatisfaction and unrest would cast a shadow over all. Grant the worth of all those elements of personality so beautifully described in the various splendid statements which have been quoted. See all their beauty and desirability. Agree that, after all, what we become and what we believe is supremely important. Yet your college man or woman will not be content. To look at it so, and to talk it so, seems selfish and egoistic. There is assuredly something else about this whole matter needing to be put into words.

We were speaking a while ago of these college students as having come to college for an economic reason, for a personal reason, and for another which we called then the pre-eminent reason. Let us now go forward to a consideration of that pre-eminent reason.

A man comes to College not only that he may learn to *earn* more, not only that he may learn to *be* more. He ought to come to college finally and pre-eminent in order that he may learn the more and the better *to serve*. When we say this we are beginning to get at the final

truth. We have come to the "service values" of a college training.

After all, the right kind of young man is only a little glad that his college course is going to enable him to earn more. For that is a very minor matter. A man does not want to go through life with his eyes on his purse or on his bank account. Nor does he rejoice in any high or great way at the prospect of becoming more, for he does not want to go through life with his eyes on himself. But to realize and be glad that a college course is going to enable him to serve better, that is a thought which really satisfies. I cannot consent to live with my eyes on my purse or with my eyes on myself, but I can live with my eyes on the needs and problems and the wants of others. I can try to fit myself and use myself so that I can help others. Thus I can really live.

These is something in the heart of the average college man which responds to this kind of statement. In most cases with nothing less than some such warm and magnanimous idea of service will he, or can he, be satisfied.

Some one writes of the baccalaureate sermons which had been influential in his life. He says—"I have heard many, and none which did not tell the graduate that they had been equipped to make the world a better place to live in. Every one of them enjoined the duty to influence, to improve, to raise others to our own level."

The speaker thought that these baccalaureate sermons lacked a certain definiteness. He sensed a certain failure to explain precisely what ought to be done. But when he indicated that the baccalaureate sermons which were influential had been those which challenged the graduates to a life of high service, he was touching upon a great truth regarding the attitude of the College man and woman. Such baccalaureate sermons were influential. Why? Because the student welcomes the ideal of service. He may fall from it in later years. But the college man as such has his eyes upon the doing of high things. His ideals are pushing him forward to a conflict for a great cause.

Not only in the matter of development of ideals but in the matter of definite preparation, does a college training offer service values. A man's college training ought to send him forth at the end of four years better able to judge what it is that the world really needs.

There is in the field of humanitarian service a great deal of superficial sympathy, of vague and scattered effort, which produces in the end no worthy result. It is not enough to be kindly. It is not enough to be sincere and enthusiastic and energetic. One needs to have true conceptions as to ends, as to means and as to values. A great need of the world today is that we shall have knowledge before action—principles before programs. One of the tragedies of the present is that so many are proposing programs without knowing principles. We see it in the social order. We see it in the economic world. One of the things which makes us tremble as we observe the conditions and movements about us today is the fact that great numbers of people without any background of knowledge of economic history, without any knowledge of economic principles, are suggesting economic programs which go straight in the face of economic law and which in the end can produce only havoc and misery. In many a field the same situation is to be found.

College-trained men and women go out into the world with such a background of knowledge as to what men have done and tried to do as enables them to estimate at least with some degree of accuracy the merits and demerits of plans proposed for human betterment. They are prepared to guide themselves, and to guide others, into forms of service genuinely resultful.

A college course, then, is intended to send young men and women out into the world better able to serve. It should prepare them and equip them for their work. It should enable them to direct their energies and activities, to select the proper form of service and understandingly to determine the ways in which they and others can really hope to help the world.

It will be understood that we are not thinking now about the particular form of service which is to be rendered. We are thinking only about the fact of service. Some of our young men have already decided, and others will decide, to take up that pre-eminent calling of high service, the work of the Christian ministry. Others will be led into other forms of helpful activity. But service is for every one. It is the glorious possibility in every life.

Once more before we cease our thinking together we ask ourselves if now we have come to the point where we can be satisfied with our statement. Thoughts have been turned away from gain, away for self. We see our young friends thinking now of others, wanting to make their lives count in the fine fields of service for humanity, wanting really to help to bring in the new era. It is a great aim and a worthy one. Have we now solved our problem, answered our question?

We have been thinking about the fact of service. Let us think for a moment, about the spirit of service.

It is of this matter—the finest in its possibilities, and the deepest in its implications—that we may properly speak a final word. Let us speak it as though we were ourselves college teachers, looking with love and a great desire to be helpful, upon the young men and women who have come to our halls. Let us say it kindly, even tenderly, and as winsomely as we may.

There is a possibility of a man attempting to serve and yet failing to serve because he has not undertaken his service in the spirit which can make it effective. There are men and women in the world who are engaged even in the technical avocation of social relief, whose service is hard and selfish, whose hearts are not warmed to their task, who are bound in the long run to be, from their own standpoint, failures in service.

If the lives of our students are to count—if they are really to help the world—if they are going to serve in such a way as will keep their lives fresh, and hopeful and sympathetic—they will need to have a certain quality of character. What we have in mind is a quality of char-

acter which is essential to all real service. It will not be enough that they have fitted themselves to serve intelligently—it will not be enough that they have fitted themselves to serve efficiently—they will fail unless they have learned to serve *lovingly*.

It is in connection with this phase of college training, if we may say so, that colleges of the smaller denominational types can render their finest aid in fitting young people for life's activity. For here are institutions in which the controlling motive and purpose, the pervading atmosphere, have been touched by the gentleness, the charm and the power connected with service that is definitely Christian.

We think of a university in which there is a great Department of Social Service. The instruction that is there given is keen, scientific, analytical. There are excursions to the homes of those who might be helped. There is field work and study. But the whole procedure is mechanical, hard and dry. For after all it is not essentially Christian. The object is a training for a profession rather than a training for a loving service.

We at our smaller colleges can offer no courses which can compare with those which make up the work of this Department of a great University. We cannot do that, but perhaps we can do something else. Perhaps we can create an atmosphere. Perhaps we can help to make it a little plainer to some of our students that "He that saveth his life shall lose it; but he that loseth his life"—in service in the name and spirit of Christ—"shall save it."

On the wall of the Chapel in a certain college is a tablet placed there in memory of a man who served the college greatly, and who so served a great cause. Now that the months have been lengthening since he went away, and his associates have thought about his life and about his going, they have come to see clearly that they honored him while living, and now honor his memory, because he had learned this one lesson—the greatest of all lessons—the lesson of loving service. His life and his death still speak daily their message—as do those of others whose names are written on memorial plates on

the right and on the left, and others, not memorialized, who served and departed before them—and as do the lives of still others who served as associates and co-workers in the sacrificial history of this college. The lives and the deaths of these men have become one element in the making of the spirit of that college.

The message which they speak daily to the students as the latter come and go about their college tasks is a simple lesson, yet great and wonderful beyond all words. The message is this: *They only find themselves, who have given themselves.*

To have learned this, is to have learned the secret of the culture of the soul.

That is why we are glad our students are here. We would that in some way during their years in college they might catch the spirit of loving service, and so plan to serve and prepare to serve. We would that all of us who teach might so touch their lives that the greatness and the gentleness of a lovingly serving life might be made alluring to them.

And we think we know how that might be. Indeed we think that there is but one way in which that could possibly be.

There is one life among all the lives that have been lived upon this earth, which stands forth as the incomparable example of the life of loving service. That life, it is true, was divine as well as human. For that we may be grateful. It has made it possible for Him to be not only example, but Helper as well. We summarize the story of the life of Jesus by saying that it stands pre-eminent among all, as the life of love.

To follow Him—to catch, even from afar, the gleam of his radiant love for man; to be a little like Him—to walk in imitation incomplete but earnest of His walk among His fellows; to give in some degree ourselves for others, as He gave all—that would be to have learned the lesson of loving service—to have found the secret of living a worthy life.

To fail to learn that lesson would be to fail to make the most of life. No external achievement can take the place of it. No intellectual accomplishments can atone

for its absence. This noble, holy, humble attitude marks inevitably the life of genuine attainment.

The college years stretch out before our students. The opportunities of college life, challenging, incomparable, never to be duplicated in later years, are now theirs. May these years be, for every college man and woman, years of earnest endeavor, years of loyal devotion to immediate tasks, years of broad planning and preparation for future service.

May these students learn to know more so that they can earn more. That would be an economic gain, a kind of physical and material blessing. May they learn to know more so that they can be more. That will be an intellectual and personal blessing. But above all, may they here learn how to serve more, may they here catch the spirit of a loving ministry to their fellow men. For that will be a spiritual blessing, and worth more than all colleges and all worlds.

A recent writer tells of sitting at a table years ago with Professor Wernle, of Basel, described as a brilliant leader of a progressive theological school in Germany. He spoke, says this writer, of creeds and catechisms, and referred to statements in them which he felt he could no longer hold. But he added, with a tremor in his voice, and a tear in his eye: "*Aber ich möchte gern ein Mensch werden wie Jesus war.*" He knew Jesus' life, and His love, and His service, and he would like, he said, to become such a man as Jesus was.

To want to be, and to try to be, such a man as Jesus was; to know Him, and to love Him, and to try to serve Him; and in His spirit to try to serve mankind; to do all this with an ardent fervor, so that the effort at loving service becomes a passionate and controlling desire, that is to be making a life; that is to be in the process of becoming what is worth while.

And we think that, above all, and beyond all, the glorious years of college training ought not to hinder, but to help young men and women in that direction.

Wittenberg College,
Springfield, Ohio.

ARTICLE II.

THE HINDU SAINT.

Sadu Sundar Singh.

BY L. B. WOLF, D.D.

What has transpired in regard to Mahatma Gandhi the great Hindu Saint and Reformer is well known. His program of non-cooperation or passive resistance has led him to such speech and attitude that the British Government, though for a long time unwilling to interfere with his public utterance and arrest him as one dangerous to the peace and good order of India, at length found cause, arrested, tried, and condemned him to six years imprisonment on three counts.

It must be said on his behalf, that a leading English missionary has attacked the British authorities in the public press, and on reading of Gandhi's trial and sentence says, in his opinion it is "the greatest blunder and crime of the British administration." He feels he must speak out against his fellow-countrymen, when they condemn such a saint as Gandhi. Such a condemnation is, in this missionary's opinion, "the greatest condemnation" of British law in India. "Gandhi is uncondemned, British rule stands condemned by this judgment at the bar of history."

The missionary's opinion has not passed unchallenged. The editor of a leading paper in Madras retorts that such an opinion of British Administration is "a cruel wrong." This missionary "owes both loyal and law-abiding India, an apology for his unjust and impetuous letter."

Gandhi will not cease to be a name to conjure with in India. Few have had such an influence as has his been. The Government of India could not in its opinion settle the unrest of the land till it disposed of him, who had so much power. It may be a question yet whether he will

not sit as a king and rule from his prison cell. Of this, time alone can determine.

We quoted the English missionary above as calling Gandhi a "saint." We cannot go into the very fascinating subject of India sainthood. Hinduism has developed on its one side a great company of saints, who have gloriously exemplified the ascetic principle of self-abnegation and have renounced the world and all its pomp, pride and show. They have devoted themselves to contemplation, and won for themselves a place in the Hindu records for holy and devoted lives. Yogism, and Bhaktism as the Hindus call their two philosophic cults, play a large part in Hindu religion, and we dare not forget this side of Hinduism in a just or fair appraisal of Hindu religion.

The Hindu Saint, or Sannyasi, renounces the world because he thinks everything in it is evil. It, at least, would seem that Gandhi regards British Rule in India as evil, and hence his program to resist it by his non-co-operation. We must let the matter rest with the English authorities as to what shall be done with him, when he again emerges from his prison cell. So much is sure, that he will not cease to be active in the spread of his views as he has many who are committed to him and his program.

But our Hindu who in contrast with him we want to introduce to you, is not a saint who in his life's plan or opinions is the least bit interested in India's political future. In fact, he has declared that he is not greatly interested "in Home Rule for India."

Sadhu Sundar Singh is the Hindu Christian Saint whom we should all know,—one of the latest products of Christian mysticism—a rich fruit of what the Gospel can do, as in the past, so now, in turning men to the contemplation of the life immortal and divine—to sainthood, as Christianity influenced a St. Paul, a St. Francis of Assisi, and a great multitude of the saints in all the ages past of the Christian Church.

His early life reads like a romance. He grew up to

boyhood amid the luxurious surroundings of his father's home in North India, in the native State of Patiala. He was by race the youngest son of a wealthy Sikh. His father gave him every opportunity to follow the bent of his inclinations and desires. He early was attracted to the subject of religion in his own faith—Sikhism, which is a combination of the Hindu and Mohammedan faiths, whose sacred scriptures are contained in the Granth, and whose great temple is at Amritsar. By the age of seven he had committed a great part of the most sublime book, the Bhagavad Gita, commonly called the Hindu Gospel, and by his 16th year, he had read the Koran, the Granth and a number of the Hindu philosophical books, known as the Upanishads. The influence of his mother on his life was most remarkable. As he once said to a friend, he had been to the best theological college in the world, and when asked to name it, replied: "My Mother's bosom."

After all his efforts to sound the faiths of his fathers, and after his mother had taken him to priests and Sadus, that they might show him the way to life and peace, he placed himself under a Hindu Sadhu and began the practice of Yoga, so as to become identified with the supreme spirit and find peace. But all to no avail. He only became more dissatisfied. He performed every rite and ceremony of his religion; he was utterly faithful to his own faith, and yet so desperate did he become and so unhappy and dissatisfied that, in his miseries of mind, he contemplated suicide.

At a Presbyterian Mission School in his village of Rampur, he was led to the study of the Bible and Christianity. But his first reaction was against it, as it was subversive of the faith and proud traditions of his fathers, and was most repugnant to his proud Sikh blood. He became so enraged against Christianity that in the presence of his father he cut up the Bible and other Christian books, soaked them in coal oil and burnt them up. Three days after this desperate act he awoke early in the morning and after his bath, he prayed: "Oh God,

if there be a God, wilt thou show me the right way, or I will kill myself." He had determined to put his head on the railway line when the early train came by, and thus get rid of life's burdens. As he prayed a light appeared in the room, where he was. He thought the place was on fire. He reflected that it might be an answer to his prayer by God, Himself. He says he looked into the light and he saw the form of the Lord Jesus Christ. He heard a voice in his native tongue, Hindustani: "How long will you persecute me? You are praying for the right way. Why do you not take it?" He at once concluded that Jesus cannot be dead but is living. It must be He. "Then," he continued, "I fell at His feet and a wonderful joy and peace possessed me. I got up, the vision passed but my peace remained." He acted upon the vision at once and told his father, who reminded him that he just three days ago had burned the book in which he had learned of Jesus Christ. He replied, "Jesus Christ is alive. To-day I am His follower." This is the story of his conversion, as he tells it. It is not unlike St. Paul's. He is not sure that he knew of St. Paul's conversion, but he is sure that what he had read of Jesus in the Bible, led him to his faith in Christ.

His father and all his friends—his mother had died—tried everything in their power to dissuade him from becoming a Christian. What love could not do, they tried to accomplish by persecution and for months heaped on him all sorts of humiliations. They got the Rajah (King) of the Native State to use his appeals, but to no avail, and at length they disowned him and he was driven from his home after they tried to poison him. So great was his friends' shame at his step that they would have rather seen him dead than become an outcast and Christian. He was baptized in Simla and became a member of the Anglican Church on the 3rd of September, 1905. For seventeen years now he has lived as a Christian Sannyasi, or Saint; or as he prefers to call himself, merely a Sadhu, which only means a "religious man." He does not want to be called Sannyasi, the Hindu term for a saint. It

has all sorts of implications that he does not accept. He objects to such honorific titles as Swami, Mahatma, Maharaja, or Lord, Great Spirit, Great King.

He at once adopted the habit and began the mode of life of the Hindu Sannyasi. He put on the robe of saffron, gave up all ownership on earth, and broke all human and earthly ties. To all appearances he became to the eyes of Hindu and Mohammedan a Sadhu, a Sannyasi or fakir. For seven years under this Hindu garb and to all appearances, with nothing but his robe, his blanket and a copy of the New Testament, he wandered up and down the land of his birth, took such food and shelter as were offered him, or lived on roots and leaves, sleeping in caves or under trees, when no door opened to him.

His headquarters and permanent place of residence, if he can be said to have them at all, is Kotagarh in the Himalayas, a town 6,000 feet above sea level and some 55 miles from Simla. To this place he retires after preaching tours. Here he in 1906 made the acquaintance of Mr. S. E. Stokes a rich American who was fascinated by his character. Mr. Stokes who was then a follower of St. Francis of Assisi, told him much of this saint, but we are assured that Sadhu never slavishly imitated St. Francis. He ever held that he must be "himself" and not "the copy of another."

For two years, between 1909 and 1910, he lived at St. John's Divinity College at Lahore. He continued to spend half the year in the plains and the rest among the eternal snows of Tibet. Mr. Stokes calls Sadhu, an ascetic. He also came under the influence of the Moravian Missionaries on the border of Tibet. We must also note that his spiritual life was greatly enriched by the study of the "Imitation of Christ," which it may be remarked gave him his philosophy of the cross. The literature of the Mystics, Christian and Mohammedan, Boehme, St. Theresa, St. John of the Cross and even Swedenborg and Madame Guyon, all received his attention, but none in-

fluenced him so much and reacted so powerfully on his character as St. John's Gospel.

Two additional experiences call for attention before we estimate the character of his teaching and its possible future influence in India.

When 23 years of age, he felt constrained to undertake a fast in imitation of his Lord. He went into the forest country between Dehra Dun and Hardwar, fixed the date in his New Testament when he began to fast, gathered forty stones in a pile and entered on this fast. Pangs of hunger soon seized him, though they soon passed away, and in the course of his experience as at the time of his conversion, he saw with his spiritual eyes, (his mortal being dimmed with physical weakness) the Lord Christ, though his vision of Him was "the pierced hands, bleeding feet and radiant face." He soon lost count of time and in a state of utter exhaustion he was discovered by two woodcutters who carried him in his blanket to the Hindu Rishi Kish and then to Dehru Dun. He claims that he was conscious all the while, and that this fast left him with a deeper sense of Christ and a holier peace and joy. It convinced him that while bodily powers may almost cease, spiritual operations become more alert. His brain is only the organ, his spirit is the organist, "Who plays on it." He is convinced that this fast has strengthened him permanently and has enabled him to rise above the temptations of impatience and complaints because of physical hardships, as well as the removal from him of the constant urge to return to his former life of ease and comfort. He wants it understood that he did not undertake the fast to inflict on himself suffering. This is the Hindu idea of the fast. Nor did he make fasting a part of his life's program, any more than many other experiences. It was however with him, he holds, a crisis in his spiritual development.

He passed through another experience which belongs to the Hindu Sannyasi and his spiritual evolution—the

states of ecstasy and vision which in his life are recurrent and must be considered with great sympathy and reserve of judgment.

We are apt in the West to question the mental balance of anyone who gets into an ecstatic state and sees visions. The East remains a happy field in which men—holy men—Hindu and Mohammedan—see visions, dream dreams and have ecstatic experiences. Sadhu is fully aware of the difficulty he faces and in all his journey in the West, made scant reference to this part of his religious experience. His reticence is like that of St. Paul and his third Heaven experience. It may be best simply, in this connection, to use the Sadhu's words. He justifies his experiences by quoting St. John, who says he was "in the spirit" and at least the Sadhu's experience seems to be analogous to that of St. John's. He holds to three Heavens, one on earth, one the Paradise of God or the intermediate state, and one Heaven proper. His visions grow out of his prayer life and follow in the wake of his seasons of prayer in real communion of his soul with God and Christ.

His ecstasies are frequent, at times interfering even with engagements made by him, but never followed, as in the case of other Sadhus, by physical exhaustion, but rather by physical and mental refreshment.

The features to be noted are that he neither travels from place to place, nor sees pictures vividly dramatic. He meets different spirits and verbal communications with them occur. In speaking of them he holds that the ecstatic visions are seen and yet not with mortal eyes, and no human language can express or explain to others their content. They are shadowy reflections of reality and essentially symbolic. They do not represent to him a dream-state of haphazard, disconnected scenes of passing events, but a waking state of thought—clearer and more continuous than he is able to perform in ordinary experience.

Perhaps he may exemplify Wordsworth's lines in these experiences—

.... "another gift,
Of aspect more sublime; that blessed mood,
In which the burden of the mystery,
In which the heavy and the weary weight
Of all this unintelligible world,
Is lightened: that serene and blessed mood,
In which the affections greatly lead us on,
Until, the breath of this corporeal frame
And even the motion of our human blood
Almost suspended, we are laid asleep
In body, and become a living soul:
While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things."

The one dominant impression, the controlling Person, in the center of every ecstatic vision, is Christ from whom he receives greater insight, vitality and power, that enable him to witness more faithfully to Him in all his endeavors to draw men to Jesus. He lays, in all these experiences, no claim to additional divine revelation, but does claim that all thoughts and experiences are Christ-controlled, in ecstasy, as in normal life. The path of the facile trance walker is one most dangerous to truth, but to a man like Sadhu who leads a life of thought, prayer and willing suffering, for Christ's sake, it is hard to believe him deluded. In most cases it would seem that Mohammed's rebuke, to his servant, who saw a vision of a very ecstatic character, is the one most needed to curb ecstatic exuberant extravagances.

"Then spake the Prophet, 'Friend, thy steed is warm:
Spur him no more. The mirror in thy heart
Did slip its fleshly case, now put it up—
Hide it once more, or thou wilt come to harm.'"

We can only hear the opinions of his ecstasies from those who have been much with him, as we should also remember that he, himself, conveys the impression that the analogy between spiritual and bodily seeing is rather

closer than between spiritual and bodily hearing. Visions or pictures seen in his third heaven are like things seen in this world but with a difference. "In this world, when I see flowers and other beautiful things, I admire, but they are passive. But in the spiritual world, which I visit in ecstasy, it is the other way around. They are active and I am passive. They give me an impulse to praise the Creator of it all with a fullness of joy unspeakable."

He spent the first sixteen years of his remarkable life within his own land and in the East, passing through the various stages of his Sahdu experiences from that of a simple, unknown ascetic, in poverty and hardship, till he entered his world-wide career in 1920. Meanwhile, his father had confessed the Christian faith and gave his son the steamer ticket, that enabled him to go to England. He had a three-fold purpose in visiting Europe and America; (1) to see what truth there was in the alleged opinion that Christianity was no longer a living force in the West; (2) to get new inspiration from godly men and women, and (3) to bear witness to Christ. Wherever he went he created a great impression among all classes. After five months in Europe, he sailed for America, visiting New York and other centers, and attending a Student Volunteer Conference at Silver Bay on Lake George. His world-wide fame must have been a severe test to spiritual life, but he returned to India by way of Australia, the same simple minded and devoted follower of Christ that had left India. Back again in the fastness of the Himalayas, he communed with God and got the rest that was not possible in the hustling West.

His criticism on America was that "unless some great leader arise, America is doomed." He may have been here too short a time to justify this, and again he may have seen signs that do justify it.

We may well ask what place the Hindu Sannyasi has in the Christian system? The mode of life, it must be remembered, is not at all consonant with Western ideas. But it has its roots in Eastern or oriental life and is an institution which has within it great influence over the

oriental mind. No stigma attaches to it in the East. It is estimated that there are five million Sadhus, or holy men, in the various lands, and the institution is supported and honored among the people as willingly as they support their gods, temples, and their religious cults, or as we support our churches.

Sadhu Sundar Singh has made the first attempt to Christianize the Sannyasi idea. His mother urged him to become a Sannyasi before he became a Christian, and it was in fact due to her influence that he devoted himself to the Sadhu life. Without attempting to define the Hindu Sannyasi, we may say that a great contrast exists between the Hindu and Christian saint as exemplified in Sundar Singh. He may be rightly called the first Hindu who has become a Christian saint. The Hindu's idea of the purpose of his life as a Sannyasi is self-centered; its privations and sacrifices are undergone for the accumulation of self-merit and absorption in deity.

The Christian Sadhu has chosen this mode of life for quite another reason. He distinctly declares that he is not an ascetic, who by self-torture, bodily abasement and afflictions of the flesh, wants to gain perfection of the soul or absorption into deity. He has not renounced the world, because he holds with the Hindu ascetic the world is evil. He has done so that he may the better serve as a preaching friar, the interests of his Master's Kingdom and help to make the world better. God is good and the world he has made must be good. As a Sadhu he wishes to give all his energies, while he is here, to help it toward God, and the divine life, which is the high end of all God's creation.

Two illustrations may well show his high purpose as a Sadhu; his relation to money and marriage.

He left all to follow Christ and the Hindu Sannyasi gave him the mode of life in which he could try it out. He never carries a cent in his pocket. He does not trust his pockets. They may be picked. Were he ever so rich he would still be limited in his resources. But as he trusts his loving Father, who owns the world and all therein, all the world belongs to him. At first he suf-

ferred greatly, but now his friends, God's children, never fail him, and at times as many as twenty-five persons offered to pay his railway fare to the place he named.

Asked by his friends, "why he is not married," he replied: "I am already married to Christ." At another time in England, a friend put the question more pointedly: "why he did not marry." He replied, "I get greater happiness from the friendship of my Lord." But he seems, when thinking over the matter of marriage more deeply, to ground his views on St. Paul's words, that had he married he might have seemed too much to please his wife and would have failed to devote his whole energy of mind and soul to God.

He does not think, however, that a Christian saint must needs be a celibate. He is a striking example of a real man as against the Hindu Sannyasi. The latter may not speak to a woman. His sacred books regard her as an evil, a snare, a temptation, and to avoid her is a virtue. Our Christian Sadhu has vision above his class. His love for his mother moves him into a high and noble attitude toward women. His Saviour's attitude toward woman makes him move with unembarrassed ease in their company and causes him to show toward them the most marked respect and courtesy.

Most naturally the Christian views of the Sadhu are of first importance to us as Christian thinkers. We must estimate him and appraise his work in the light of his attitude toward revealed truth and Christ its chief source. The exoteric elements in Christianity he rightly values as far higher than the esoteric.

It is enough to point out that he has made the Bible, especially the New Testament, the guide of his life. Mystic literature, the Saints' lives of the past, have influenced his thinking but the book he once burned is the only one he regularly reads. As so clearly shown, his teaching has "its coherence, because it is the spontaneous expression of prolonged meditation on the New Testament." Truly, he says, when replying to the assertion that Christ was the supreme mystic, "so say those who are not inclined to accept his Divinity..... Christ is not

the supreme mystic, He is the Saviour of mystics. He lives not merely in the Bible, but in our hearts." None can repudiate more strongly than does he, any suggestion that his utterances, even in his ecstasies, should be put on a level with those of Holy Scripture.

In line with this high place accorded the Bible, it is interesting to hear him on high and higher biblical criticism of the day. He is strongly repelled by it, and calls it "spiritual influenza." He thinks it tends to make Christ a mere moral teacher. He regards, however, the critical study of the Bible as the most important branch of Church history and archaeology, but become absorbed in such study and you become blind to the weightier matters, found in the Bible. He holds no traditional, verbal theory of inspiration. To know the real meaning of the Scriptures he would have men go to the author that is, to the Holy Spirit.

Along with the revealed word, he revels in God's great book of nature and sees God as a real Hindu, but not in the pantheistic sense, in every leaf, plant and flower.

For a long time the doctrine of the Trinity gave him much perplexity. As with most Mohammedans and Hindus he regarded the Triune God, as three separate persons, but after more serious meditation he became conscious of an enthroned Christ, the image of the invisible God, and issuing forth from Him, the peace-giving, refreshing Holy Spirit, in His work in the world, as Paraclete. He regards Christ under the image of the light, and the Holy Spirit under that of the heat, of the world. He is entirely free from the Hindu mystic error of pantheism. This freedom is due to the clearness with which he recognizes personality.

We can only refer to a few fundamental doctrines held by him. Salvation through an incarnate and atoning Saviour and faith in Him are central in his thought. Man needed the incarnation. The Hindus felt its need. They worship idols because they found it hard to worship the infinite. God became incarnate, that we might in limited form see Him. He does not say much on the death of Christ as being merely or mainly a propitiatory

sacrifice. Someone asked him in England how he understood New Testament language that we are saved "by the blood of Christ." He related the story of the Burman lad, who was saved by the proffered blood of his own father when no other was available. Jesus poured out His life's blood for me, so that those who give their hearts to Him will find as I have, that His blood on the Cross can and will save. Life can be saved by giving life and God in supreme love became incarnate so that He might die. On St. Paul's "wall of partition" and his statement "Ye who sometimes were afar off are made nigh by the blood of Christ," the Sadhu again illustrates his view by the story of a man who died in his attempt to tunnel a mountain, which separated two towns.

On the doctrine of the justification by faith, the fruits of the spirit, the future life and the resurrection of the body, the practical work of the Church of Christ in the world, its institution and sacraments and ministry, he speaks with much clearness and soundness.

The great doctrines of the Hindu system such as transmigration of souls, karma, the schools of devotion as represented in yogism and bhaktism, he has left behind him in their essence for the better way of Christianity, though it is true he has not been uninfluenced by them in the forms of his thinking. His faith in Jesus Christ is the center of his life and the passion of the Cross has given him his philosophy of life and is the source of his peace.

The future of the soul in bliss or woe is not so clear in his thinking. His passionate love of God and his apprehension of God's infinite love for His creatures make it hard for him to accept the doctrine of eternal punishment. He declares he would like to go into hell itself to preach to the souls in prison there. But this does not keep him from emphasizing the need for repentance and the certainty of judgment in the next life. Publicly he never expresses his hope of the *ultimate* salvation of the unrepentant. He holds that retribution automatically overtakes them in their sins, and as the tree falleth, so shall it lie. His life emphasizes the mighty responsibility under which he rests to preach Christ everywhere

and he bears about him, the marks of the Holy Spirit's work—his love, his joy, and his peace are full.

The sacraments of the Church he regards binding. He never baptizes anyone of his converts, not even did he baptize his own father. He recommends them to any Church they choose. He communes with all churches and is equally at home among all Christians of whatsoever denomination. Had he time, he says, he would partake of the holy communion every day. The sense of the presence and companionship of the loving Christ is his, independent of the eucharist.

Simply stated his view is expressed: "I do not believe that the bread and wine are actually transformed into the body and blood of Christ, but their effect on the believer is as if they were. Obedience to Christ's commands and the believers' attitude toward them, make all the difference."

The Bishop of Lahore granted him license to preach and as noted above, he studied for two years at St. John's Divinity School, but when he discovered that by becoming a minister of the Church of England he would hamper his freedom of action with other Christians, he returned the license to Bishop Lafroy, who to the end of his life, remained his friend.

The Sadhu may be regarded rather as a prophet than as a philosopher. His criticisms, hence, of Hinduism in its many forms are not reasoned intellectual efforts of it, or of its doctrines. He clearly sees their inadequacy as a system of faith and he does not fail to distinguish between them. Philosophical Hinduism plays no large part in his public utterances. He preaches an all-sufficient Christ, who alone will fulfill Hinduism.

We might stop here by saying that Sadhu Sundar Singh has been welcomed by Bishops and Arch-bishops of the Church of England and most distinguished leaders of Christian thought in England and America; that his character has appealed to no less a person and scholar than the Arch-bishop of Upsala, Söderblom who has written a brochure on "Christian mysticism in an Indian soul," and let the matter rest at that. Permit me how-

ever, to add a few words on a pertinent question which must arise in every mind on the future development of Christianity in India, under Sadhu leadership. If this Sadhu has indeed absorbed and assimilated the Gospel as few in the West have done, then what may be expected when an army of such men shall raise the standard of Christ in the great land of India, and elsewhere in the East? In brief, what shall be the future of the Church when the Sadhu ideal has been fully Christianized and adopted and shall be devoted to the preaching of the Cross? It is reported that he could open a school now in which 400 young men would follow him. He has always refused to organize a movement. It is too Western, he says. When pressed to begin a school, he points out to those who want to come that they had better not begin than to begin and lay down after they have begun the life he has adopted. He bids them make sure they have a divine call to such a life. He rather believes in preaching bands, led by choice spirits and following in the wake of those who adopt the "Guru" teacher idea among the Hindus.

It must not be forgotten, too, that he feels keenly that there are many genuine and many fakers in our American sense in the East. It is not enough to don a Sadhu's dress; besides he is aware that the early Church of the first and second centuries had wandering prophets of all sorts—safe and unsafe guides. True, many now may arise who shall become burning and shining lights as teachers and evangelists, but truth and error lie so near each other that men do not clearly see the errors and the extravagances which await so hard a road as the Sannyasi must go. The temptation to become a Christian Sannyasi and carry out the program thereof and perhaps be called "Lord" and be worshipped as a god is tremendous in India. Human vanity falls an easy prey under oriental skies. Sandhur Singh has thus far shown that the Christian Saint under a Hindu guise, leading a Hindu mode of life, may be able to achieve signal success under the inspiration of our Lord and possessed wholly by His truth.

It must not be forgotten however, that Christianity has ever put on national traits or types, such as Latin, Greek and Teutonic. Is it not to be expected that at least other types will arise? As Arch-bishop Söderblom says, we must do more than plant colonies of western Christianity in the East. Is it too much to expect an Indian, Chinese, a Japanese, an Hamite type, when the great ethnic groups shall coalesce in the Church of Christ on earth? It is fair at least, to say that this may come to pass. It is certain that no element in India life has been more potential than the Sadhu idea and ideal. They make a powerful appeal to the Oriental mind. True Sadhus should place themselves under some limitations and discipline of the future Indian Church, as to their teaching, as the western mystics did. The Sadhus must accept some sort of co-operation with the organized form of corporate worship and follow some standard of ethics and Christian doctrine. Thus safeguarded, the coming Indian Church will be greatly blessed by those who like Sadhu Sundar Singh will exercise their individual gifts calling into the Christian Church and into Christ's Kingdom, thousands of their fellowcountrymen who otherwise would be unreached.

This truly Indian mode of life according to the true Spirit of Christ and His life among men, and under the leading of the Holy Spirit, all dangers faced and overcome by obedience to the truth, may yet in a large way help interpret Christ in the land of the great saints San-kara, Ramanuja and the Buddhi.

Baltimore, Md.

ARTICLE III.

FOUR GERMAN PROTESTANT MYSTICS.

BY PROFESSOR JOHN ALFRED FAULKNER.

From strict Protestant standpoint it does not seem as if we should be much interested in mysticism. You remember the famous line of Chillingworth, *The Bible and the Bible alone is the religion of Protestants*. If we get religious light from the Bible and religious life from faith in Christ, it does not look as if there was much chance for the deep reaches of the inner voice coming to the soul in the quiet hours of meditation, prayer, waiting, from the uplands of eternity. Mysticism, if carried to an extreme, dissolves all doctrine and all external norms into subjectivity. For that reason the writings of a Roman Catholic mystic—say Thomas Kempis—ought to be almost as acceptable to a Protestant as to Catholic, and vice versa. The earnest mystics at the time of the Reformation liked Luther's insistence on Scripture as little as they did later Roman insistence on the dogmas of Trent. "When Cellarius was called upon by Luther to substantiate his positions by reference to Scripture, he struck the table with his fist and declared it an insult to speak so to a man of God." This makes it easy for us to see how the work of that wonderful band of German mystics, the Friends of God, and others like them in Germany and Holland, prepared the way for the Reformation, that they were in a real sense pre-reformation reformers. But when Protestantism in its turn becomes stiffened into a set of laws, disciplines, creeds, then the mystic reacts again, flees from the strife of tongues into the Upper Chamber where he can hear the Still Small Voice, and "recedes into the perennially fresh experience of the individual."

Let me first give a brief statement of the general attitude of Protestantism, and then take three or four Protestant mystics, with a word on Luther and on theoso-

phy. (In this introductory bird's eye view I am indebted in part to Deutsch in *Prot. Realencyck.*, 3 Aufl. xix, 640f.) As Luther was the Reformer who had the deepest religious genius, so he is the one who had concerned himself most with the German mystics before he made his break with the Church in 1517 (if we call it a break) and after, and who retained considerable interest and sympathy in that direction for some time after. But the extreme philosophical and high flying mysticism he turned from with decision, and said that it was an attempt to elevate yourself to God by yourself (or, as we might say, pull yourself up to God by your own bootstraps), and he warned against it as a wordplay which never gave to the soul what it needed. But the more evangelical side in Tauler and the little mystical book which he published first in 1516 and then in a larger edition in 1518 with a preface, and which he entitled *Eyn Deutsch Theologia* (which he wrongly ascribed to Tauler), he highly valued all his life. He found in these mystics his own experiences, the giving up one's own will and the full devotion to God. Prof. Deutsch calls attention to Luther's Lord Supper doctrine as a taking over of a piece of Catholic mysticism. Hering explains that (in his *Die Mystik Luthers*, 1879, 171-4) by showing that Luther's doctrine here was mystical in four ways. (1) It was innerly, in that it required poverty of spirit in preparation for the Supper. "When you feel yourself altogether miserable and needy of grace, you are most fit to receive the grace." This feeling of need is connected with faith, which he calls the "highest and nearest preparation for the sacrament." "With trust upon the divine mercy and fear of thine own unworthiness thou shouldst go to the Holy Sacrament." (2) Those who receive the sacrament also partake of union with Christ and communion with saints grounded in that union. It should be remembered though that Luther made faith the means of union with Christ and all the blessings that flow from it. He also made the Word the same. The Word brings us all blessings. Luther had not worked through a consistent interrelation of Word, faith, and sacrament. His

rich spiritual genius saw now in one, now in the other, the good things which God offers. (3) It is mystical when Luther makes the blessed reception of the Supper not dependent upon understanding of the same. A deaf and dumb person if desirous can receive as well as we. There is in the soul a secret seed of faith, a hidden life of the spirit, common to children and to the deaf and dumb, which qualifies them for baptism and the Supper. (4) There is a spiritual use of the sacrament without an actual use. He who is unjustly under the ban, who cannot attend mass much less receive the sacrament, but who desires it and believes, such an one can spiritually receive it and get all the blessing from it, without literally receiving it at all. There are two communions, says Luther. One is innerly and spiritual, the person who in right faith, hope and love, is incorporated into the communion with Christ and the saints. That is the communion which the sacrament signifies, and that can be had by faith to those who without fault are deprived of the external sign, the external communion. The spiritual enjoyment of the sacrament consists in faith in the Word which promises the grace. (See references in Hering).

Luther's companions and successors did not at all have his warm side to Tauler and the better mysticism. Arndt's *Vier Bücher vom Wahren Christentum* was the chief outstanding example of noble mysticism in Lutheranism for a hundred years or more, but it was sharply attacked by his orthodox brethren. The well known Weigel was a Lutheran pastor, and it was well for him that his books were published after his death, as he shocked the Church by his pantheism and would have been fiercely attacked and thrown out. The shoemaker, Böhme, who was a religious genius if there ever was one, I shall speak of later.

The Reformed Church was even less favorable to Mysticism than the Lutheran. Zwingli was a sober and wide-viewing man, and was very little inclined in this direction. Calvin even less so. The latter was too legal and dogmatic in his make-up, and therefore mysticism came and found nothing in him. He judged not only very un-

favorably (as Luther also did) pseudo-Dionysius the Areopagite, who gave the cue (about 530) to mediaeval mysticism, but he would have nothing to do with the book *German Theology*, which he said hid its poison under a deceptive surface. With this beginning there was not much chance for mysticism in the Reformed Church, and in 1671 Voetius could say there was not a mystic in it. He himself however was a moderate one, as in his *Exercitia Pietatis* he has at least a slight acknowledgment of the old mystics, and was willing to counsel meditation, which is the first step in the mystical ways, but would go no farther. A little later in the Netherlands there were theologians who were not so afraid, and provided a little more for this lack in the Reformed Church. One of the Puritans in England, Francis Roux, also Portage, Jane Leade, her son-in-law Lee, the Society of the Philadelphians, etc., were mystics.

Modern mysticism has mixed itself in the case of some with theosophy, and a word is due as to the difference between the two. Theosophy (literally God-wisdom, or divine wisdom) is a republication in the West of the secret science of the Hindu philosophers, and like Christian Science, its chief expositors have been women, viz., the Russian Madame Helena Petrovna Blavatsky and the English Mrs. Annie Besant. A group of heathen adepts or initiates in Tibet started the Theosophical Society in 1875, and they are the Mahatmas, Arhats, Masters or Adepts. They are men who have intensified the will and higher powers till they can do things that to lower powers seem miraculous. Theosophy does not begin with God, for there is no God in our sense or in any theistic sense (in this respect it being very different from Christian mysticism), but begins with existence or "be-ness," which shows itself first in the universe in its two sides, spirit and matter. But these two ideas are absolutely essential to each other, always existing, as the universe is opposites, that is, positive-negative, active-passive, light-darkness, male-female, righteousness-sin, the logical result of which is that matter is as necessary as spirit and sin as righteousness. Matter and spirit are absolutely

essential to each other. In the first seven stages of the evolution, matter element becomes more and more prominent, the spirit more and more hidden; then begins the returning curve of seven stages when the reverse process sets in, and spirit comes more and more prominent until finally matter becomes a perfect presentment of spirit, a perfect vehicle of spiritual activity: both however remaining. Man has also a seven fold stage, three being prebirth or in eternity: (1) Atma (this and following names are Hindu) or pure spirit, one with the universe or universal spirit. (2) Buddhi, or spiritual soul, which is inseparable from Atma. (3) Manas, the mind or ego, or rational soul. (4) Kama, the passions or appetites. (5) Prana, vitality. (6) Linga Sharira, the astral double. (7) Sthula sharira, the body. At death the two lower, the body and the astral double, dissolve. The next highest, the passions, continue for a time, but they finally fade away. The next highest, the mind, still exists, but finally itself disintegrates, the better part of it however uniting with the spiritual soul and the universal spirit. These three, keeping the harvest of the earthly life, unite and enter into an indefinite period of repose (Devachan), in a state (not a place) which Mrs. Besant calls a state of consciousness. But as the Atma or universal spirit has no consciousness, how the united three can have one I do not know. After this period of rest, there is reincarnation, and the "consciousness" becomes embodied again. According to theosophy thoughts are things, subtle matter, a kind of ether. These thoughts develop a thought body, and this thought body is the mould in which is built the physical body of the new incarnation. The physical, mental and other characteristics of the child are only the result of its thought life in its previous incarnation, when it lived in the world thousands of years ago. The law by which it must inevitably reap in a future incarnation what it has sown here is Karma, which though it works with absolute sureness does not work automatically, as there is a possibility by our freedom of will (if we can so call it) that we meet

our Karma either well or ill, and if the former prepare for a better reincarnation.

Pardon me for giving this sketch of theosophy. But it is related to mysticism, though radically different from Christian mysticism, and as it has thousands of adherents over the world and in various forms carries on a wide propaganda, it will do no harm to know it.

Taking up now a few individual Protestant mystics either sound or extravagant, I might add a final estimate on Luther. In the first years of his Reformation life, 1517-1520, there is the high pressure of mystical influence. After that it recedes, and much that belongs to the letter of mysticism is shuffled off. But still all through his later development there are echoes which show that the mystical years left a sediment that enriched his writings. The airy speculative structures never appealed to him, and the rest he shot through with evangelical thoughts. His own experiences in spiritual conflict were helped by memories and teachings of the mystical years: they made him more patient, more unselfish, more willing to bear and to suffer, and if in the last years mystical elements by conflicts with the so-called "fanatics," Anabaptists, Schwenkfeld, Franck, etc., disappear on the surface, may we not believe that in the depths of his nature they still lived on, a source of comfort, strength and spiritual vitality. See Hering, *lib. cit.*, 292-3).

Dorner calls Schwenkfeld the "noblest representative of theoretical mysticism in the Reformation age." (*Hist. Prot. Theol.* i, 182). He returned to the spiritualism of early Christianity in regard to the sacraments. He will not attach divine grace to anything external, nor bind heavenly grace to visible elements. That which is vital in Christianity cannot be given through any creature, corporeal word, written word (Scripture), sacrament, but only through the almighty, eternal Word, which proceeds from God. Creatures or external things like doctrine, sacraments, etc., are representations of God, and so have their place, but cannot bring God into the soul or produce faith; much less is God chained to them. This

was in the line of a true mysticism, as over against the Protestant over-estimation of sacraments which we got from the Roman Church and she from the Ancient Catholic Church. But still Schwenkfeld's reason for his view is mistaken. He claims that things which are created like the world, man, sacraments, written word, are created by God *as power*, by mere external might, and not by his inner nature of holiness, grace, love. Therefore these latter are not in the created things, means of grace, etc. To me this is an entirely false conception, and divides God in a mechanical way. Certainly the things which God created in His own image, angels, man, partake of that image which is holiness, grace, love. And means of grace like Scripture, prayer, sacraments, etc., may help man who has lost that image in part to grow into it, to recover it, by challenging his faith and spiritual faculties. Schwenkfeld was absolutely right in appealing to the spirit in man as over against trust in external means which *in themselves* are lifeless, as he says, but which may be a precious aid if used with faith and love. Schwenkfeld was right also in accusing Luther of departing from his early more spiritual view of sacraments and from his early mysticism.

In regard to the source of our faith and spiritual life Schwenkfeld exalted Christ entirely in the spirit of Luther and the most evangelical mystic. Not with the deep abyssal ground of Deity have we to do but with God's living revelation in the humanity of the God-man. His piety is turned toward the person of Christ which he beholds "in the radiant splendor of mystic illumination in a new glory." As fallen we must have a new nature, and that nature can come not from things external and created but only from Christ the glorified Redeemer, from whom a higher spiritual glorified nature proceeds to us. This Christ begins as the Son of Man, grows into the Son of God, and is taken up into the Trinity, and cannot be looked upon therefore as a creature. His life and death are atoning, and he *gives Himself* to us, glorifies us and makes us partakers of the divine nature. This he does directly to us, though he may also do it in the Sup-

per. But this divine nature which He imparts to us is a spiritual corporeal essence, which allies his doctrine to that of Paracelsus, who was one of the forerunners of theosophy. The ethical spiritual process "is obscured through a mysticism of nature, and the glorified deified corporeity is in his eyes essential holiness." My own feeling is that outside of his views of the sacraments, Luther's emphasis on faith in the actual historical Christ now of course glorified as salvation from law, sin, death and hell is more Scriptural, more practical, truer in every way, than Schwenkfeld's mystical contemplation of Christ's glory for the reception of his corporeal-spiritual nature.

Sebastian Franck, who died within three or four years of Luther, is the most modern man of that time, mystic, rationalist, critic, humanist, and of all the forward-looking men of the sixteenth century is the one least known except by a few German experts. A full English Life with a translation of some of his writings is greatly to be desired. The shining light of Erasmus has eclipsed many a lesser star full worthy of a share of attention. If the brilliant and lamented young Church historian Alfred Hegler had lived he would probably have followed his *Geist und Schrift bei Sebastian Franck* (1892) with a larger work. I give Hegler's summing up of his position for mysticism.

"Franck is no original thinker in the higher sense. Many a powerful original tune, many a surprising picture, belong to him; but the thought of God as the nameless being of all things, who works in all creatures, and whose word glimmers in the bottom of every heart; of the evil which before God has no reality and yet becomes a reality in man through his self-will; of redemption not through the once-for-all reconciling sacrifice of Christ—God is pure love and is never angry—but through suffering and stillness, through which man dies to his self-will and allows the divine spark in the ground of his soul to become through God's spirit a flame cleansing his life and illuminating his thought; of the Christ, on whose history nothing depends but upon whose power (force)

everything depends, who must live, suffer and die in us;—all this Franck has drawn out of the old speculative mysticism. Franck is of too little a religious nature to make a real epoch in the history of mysticism..... Nor are his contradictions harmonized. If we take his thoughts earnestly, we meet everywhere a decided pantheism, though he will not let go the Christian faith in God. He is the prophet of individualism whose right he stands for regardless against every association; yet according to his theory, personality, individuality, is at bottom the root of sin. Entranced he goes after the traces of immediate divine working in nature and history; but there where the revelation of God is most purely to be expected—in the history of religion—he sees in the end nothing but deception and destruction, sees the devil in the Church more effective than God..... (Here follows a brilliant statement of the general significance of Franck). Because with the principles of antiquity, especially with Stoic moral philosophy and with the categories of mysticism he effaces the sharp outlines of the evangelical doctrine of salvation, in his doctrine of God goes back to the pseudo-areopagite idea, intentionally sought to dissolve Christian doctrines into a higher, more universal truth everywhere at hand, because he did this he forms a connecting link between the philosophy of the older Renaissance and the beginnings of pantheistic speculation of modern times" (in Hauck's *Prot. Realencyc.* 3 Aufl. vi 147-150).

Franck held that it is not the Scriptures which are the Word of God but only the divine sense and spirit in them. They are the shell, cradle, veil around the Word, which is the spirit and life, fulness and reality. God purposely allowed contradictions in Scripture that we might search them more deeply and go from them to him and to the Spirit. Where the Spirit is there is liberty, and the Spirit is bound only to itself. That living Word of God every conscience requires, for the Scriptures do not satisfy a conscience in distress. Every person must have from God a special word to himself. God is simple unnamed impersonal inconceivable essence, which without

feeling, without will, without movement reposes in itself, —a Hindu conception. But in us God becomes changeable, becomes a will, becomes man. We are the actuality of God, we are divine, every one a particular word of God. Since God is the potentiality of all things sin is only defect or semblance. When we turn to God He has become man in us. Man is justified when he thinks that in his inner divine essence he has no pleasure in evil, and that in this essence there is no evil. The new birth is knowing that one's essence is divine. Coming to true knowledge we lay aside error. This is Franck's mysticism, and he was a kind of Christian Scientist 365 years before Mary Baker Eddy.

The gentle mystic and profound philosopher, Jacob Böhme, who sat on his shoemaker's bench at Görlitz, his hand making shoes but his mind ranging through the heights and depths of speculation, is made familiar to us by Wesley.

"Hence I rode to Beeston. Here I met once more with the works of a celebrated author, [Böhme's works had been translated into English, 1644-62, new ed. 1764], of whom many great men cannot speak without rapture and strongest admiration—I mean Jacob Behmen [the name he generally went by in England]. The book I now opened was his *Mysterium Magnum*, or Exposition of Genesis. Being conscious of my ignorance I earnestly besought God to enlighten my understanding. I seriously considered what I read, and endeavored to weigh it in the balance of the sanctuary. And what can I say concerning the part read. I can and must say this much (and that with as full evidence as I can say that two and two make four), it is most sublime nonsense, inimitable bombast, fustian not to be paralleled! All of a piece with his inspired interpretation of the word Tetragrammaton itself, on which (mistaking it for the unutterable Name itself, whereas it means only a word consisting of four letters) he comments with such exquisite gravity and solemnity, telling you the meaning of every syllable of it (*Journal*, June 4, 1742). Honest Muddy M.B., conducted me to his house at Acomb. I now found

out (which I could not comprehend before) what was the matter with him. He and one or two more since I saw them last had been studying the profound Jacob Behmen. The event was (as might easily have been foreseen), he had utterly confounded their intellects, and filled them so full of sublime speculations that they had left Scripture and common sense far behind (Feb. 27, 1747). My reason [for exposing the philosophy of Böhme] is this and no other: I think he contradicts Scripture, reason, and himself; and that he has seduced many unwary souls from the Bible way of salvation (Sept. 17, 1760). Their phraseology [that is, of Böhme and other mystics] is unscriptural and affectedly mysterious. I say, affectedly, for this does not necessarily result from the nature of the things spoken of. St. John speaks of as high and as deep things as Jacob Behmen. Why then does not Jacob speak as plain as him (Feb. 5, 1764). A few things in the second volume [of Dr. Byrom's Poems] are taken from Jacob Behmen; to whom I object, not only that he is obscure (although even this is an inexcusable fault in a writer on practical religion); not only that his whole hypothesis is unproved, wholly unsupported either by Scripture or reason; but that the ingenious madman over and over contradicts Christian experience, reason, Scripture, and himself" (July 12, 1773). [In 1780 Wesley published a tract *Thoughts upon Jacob Behmen*, in which he confesses that he was a good man and wrote "many truths." But he objects to him because he blends religion with philosophy, is abstruse, unintelligible, unscriptural, barbarous in his language, useless, leaves no place for justification by faith, for humility, makes believers bitter, uncharitable, destroys zeal for good works, and makes "men think meanly of the Bible" (*Works*, Lond. ed. ix 509-14). He also published either an article or tract, a *Specimen of the Philosophy of Behmen*, the design of which was to show its unintelligibility and absurdity by actual quotations, which it does effectually.]

Böhme is dependent in part on Paracelsus the theosophist and on Schwenkfeld, but mainly on his own musing

and imaginations. The manuscript of his *Aurora* brought him into trouble with his orthodox Lutheran pastor the Primarius Richter, and the magistrate forbade him to publish anything. But a vision encouraged him, and he left behind him twenty-eight writings which were not without influence on latter Pietism, on Romanticism, and on the philosophy of Hegel and Schelling. "He wanted to unite simple Bible faith and the fundamental teachings of his [Lutheran] Church with the speculations of his predecessors into a cosmic conception of Christianity; therefore he finally found grace with the strict gentlemen of the Consistory [ecclesiastical court] of Dresden" (Stephan, in Krüger, *Kirchengeschichte*, iii 261). If he did find grace, that means that they believed he did not overthrow Christianity, or at least had no intention of overthrowing it, but kept it intact under his aerial speculations. And that is true. He says: It is said of God that He is Father, Son and Holy Spirit; and that is well said. Only one must explain it, otherwise it does not help the understanding of the unlightened soul. . . . You must not think that the Son is another God than the Father, that He stands outside the Father, like two men at the side of each other. The Father is the fountain of all powers, and all powers are in each other as one power, therefore there is one God. The Son is the heart in the Father, the heart or the core in all powers of the Father. From the Son mounts up the eternal heavenly joy, which no eye has seen, and no ear heard. Just as the three elements, fire, air and water, **go out from the sun** and the stars, and make the living movement and the spirit of all creatures in this world, so the Holy Spirit goes out from Father and Son and makes the living movement in all powers of the Father. . . . Christ, the heart of the Father, sank himself in the fire-fury which broke out in the world, dying extinguished it, and because He arose, as He was the God-man, elevated man to man-god. The Holy Spirit is the upholder of the truth. Thus Böhme, who desires a cosmic universal conception of Christianity. He even believes in baptism and Lord's Supper as means of grace.

But as a true mystic, he does not worship the letter. He says the letter is not enough; there must be a living letter which is God's independent word and nature, which is the guide in the spoken word in man, in whom the Holy Spirit is himself the teacher and revealer. Here is an instance of his fantastic word and thought play. The Threeness (he says) reveals itself out of the Oneness with a threefold breathing, and that is called with its sensuous name Jehovah. For the Oneness as the J goes in itself in a threefold essence, which means Je and that Je is the Father. That proceeds in its breathing will into Ho as a conception of love, and in Ho the word of all powers is understood, for that makes a circumference or envelope of itself as the eternal Something or I. Therefrom the love-pleasure goes out, which outgoing is the Spirit, who comprehends and forms himself in Va. For the V is the Spirit as the Outgoing, and A is the wisdom in which the Spirit comprehends itself in a working life. "But in spite of all the strange and non-understandable in his writings, Böhme remains a man touched by the overshadowing of the Holy Spirit of God, who led Protestant mysticism upon a height and not only by his meditations himself indescribably blessed it, but also by his 'theosopic Pentecost-school, as the soul becomes taught of God,' has become to many others a guide to true happiness." (Dibelius, in *R. E. Prot. Theol.* 3 Aufl. iii 276).

I cannot go into Böhme farther. His Christian ideas are often set forth with "wondrous beauty and plasticity of language," and he left "many a noble gem" to be exploited by the later philosophers, yes by some of the most eminent of modern times, like Oetinger, Novalis, Jung-Stilling, Schlegel, Tieck, von Baader, and Schelling. He had many followers in England and it was the Englishman Pordage who put a stone to his grave in 1828 and the Englishman William Law to whom we are indebted for a filtration of his ideas through an acute and lucid mind to a fascinating mystical philosophy. Three things were responsible for Böhme's lack of clearness: his limited education, his wonderful imagination and vision-

faculty, and his uncanny and almost superhuman power of original thought. He had the faith of a child, the soul of a philosopher and the vision of a seer. "One's eyes are dazzled by the interchange of thoughts and pictures; but through the unresting fantastic, unsteady light there shines through still the eternal abiding true light."

If Wesley did not like Böhme, he did like Arndt, and published parts of his *True Christianity* in his "Christian Library" Vols. I and II (1749, 1751, especially first Book: "John Arndt's nervous account of True Christianity, worthy of the earliest ages"); and well he might, for his famous book may fairly be called the Protestant *Imitation of Christ*. In fact one authority says that next to Thomas Kempis' world-renowned book no edification-book has been printed so often,—the book which Arndt himself gave over to the publisher (or bookseller who acted as publisher) without receiving a penny, only a few free copies. It has appeared in almost all European languages, and the first book in Tamil. Even a Roman Catholic edition was put out, of course not as from the Protestant Arndt. See *Realencyk.* 3 Aufl. ii, 112. I doubt very much, however, whether Arndt has this pre-eminence. Has not the *Pilgrim's Progress* been published in more editions and translations? At about 1890 it had appeared in 84 languages and dialects, including more than one heathen. But Arndt's book is worthy of all the honor it ever got and more.

Arndt was a Lutheran pastor at Badeborn 1582, Quedlinburg 1596, Braunschweig 1599, Halberstadt 1606, Eisleben 1609, and Celle 1611. His famous book appeared—the first book in 1606, the last three in 1609, all four together in 1610, and later editions contained a fifth and sixth book. He died in 1621.

Poor Arndt got not only no financial returns from his book, he got curses. The strict Lutherans disliked its mysticism, and the pious pastor's life fell in a time of fierce conflicts. One of his brother Lutheran clergymen said: "Satan will pay to Arndt the wages for his book," and, "I don't want to go after I am dead where Arndt has gone." Osiander, professor in Tübingen, called the book

a "book of hell." The fact that mystics like the Schwenkfelders, the Weigelians, separate groups, and even Socinians, praised the book did not make Arndt's lot any happier. Still earnest Lutherans were more discriminating, and praised the book. "The book is good, if only the reader is good." Another: "He who does not like to taste Arndt has lost his spiritual appetite." The great Pietist Spener says: "I put Luther before Arndt, because he has done a greater work; but Arndt comes near him, and I do not know but that in Arndt's writings he has been destined by God to a not less work than Luther." As we can easily understand, on account of Arndt's mysticism Ritschl does not like him.

And there was mysticism in Arndt, both sound and some not so sound. I give a few selections.

"By this internal prayer we are led on gradually to that which is supernatural; which, according to Tauler, consists in a true union with God by faith, when our created spirit dissolves, as it were, and sinks away in the uncreated Spirit of God. It is then that all is transcended in a moment which in words or deeds has been done by all the saints from the beginning of the world. For this reason this supernatural prayer is unspeakably more excellent than that which is chiefly external (that is, ordinary oral prayer); for therein the soul is by true faith so replenished with the divine love that it can think of nothing else but God only. If another thought should enter it proves an occasion of trouble and sorrow, and the soul cannot be at ease till the intruding thought has again vanished. A soul that has once arrived at this happy state gives little or no employment to the tongue: it is silent before the Lord. It panteth and thirsteth after God. It loves him and rests in him alone, not minding worldly affairs. Whence it is more and more filled with experimental knowledge of God, and with such love and joy as no tongue is able to utter. What the soul then perceives cannot be expressed in words. If one should ask the soul, What dost thou perceive? the answer would be, A good above all good. What seest thou? Perfection of beauty transcending all beauty. What feelst

thou? Joy surpassing all joys. What tastest? The inexpressible delight of love. Words are but a shadow, and come infinitely short of the inward delight. This is the voice of the eternal Word; this is his speech to a loving soul, according to that saying of the Lord, He that loveth me—I shall manifest myself to him. Whatever is felt and seen here is above nature. Here voices are heard and words perceived that are of the understanding and mind (book 2, ch. 20, §4). He that seeks God in truth finds God and all things that are God's. And whosoever seeks for nothing else but God only, unto him God manifests himself and confers upon him all that is in his divine heart, that the same may be as properly said to belong to man as to God (book 3, ch. 13, §4). For so great and ardent is the love of God toward us that it is as if his divinity itself could not exist without us, as if he should cease to be unless he could discover the abyss of his divinity in us, and transfuse the overflowing fulness of his essence into us. So that the most acceptable service a man can do is to keep his heart quiet and still that God may rest and manifest himself in it (book 3, ch. 2, §3). Every soul must be like a pure virgin, unspotted from the world, in order to the spiritual conception (of God) in that soul (§4). Retire into yourself and pour out your soul to God in the words of St. Augustine: 'Lord, my God, be pleased to enter into covenant with me that I may die entirely to myself, and that thou mayst live in me; let me keep silence in myself, and do thou speak within me; let me rest from all things that thou mayest operate in me.' (§4).

I have read the chapters objected to by Ritschl, and except the sentences I have quoted they are redolent of Christ and Paul, and remind you of the early Methodists and especially of their treatises and sermons on sanctification, etc. No wonder Wesley republished parts of it. Arndt has been accused of asceticism, but it is only the asceticism of St. Paul, that is, of not loving the world, and crucifying the flesh and its sinful pleasures. He never counsels men to leave their employments, sell their goods, go into monasteries or retreats, or spend all their

time in religious exercises. While there are mystical strains in Arndt, and lofty religious appeals to a life of consecration, prayer, self-denial, meditation such as Fletcher and the Methodist mystics have made us familiar with, and thus a book beyond the general level of both the Lutheran and Reformed Churches, yet it keeps within the limits of Protestant orthodoxy, and I feel that the defenders of Arndt were justified. In a time of spiritual destitution his object was to lift Lutheranism out of dead formality and desolating strife, and dead believers into the fountains of living waters in Christ. Let us listen to his own words. "This is the object of my book: (1) I wanted to draw back students and preachers from a quarrelsome theology which had become almost a *theologia scholastica*. (2) I tried to lead believers from a dead to a fruitful faith. (3) To bring them from mere science and theory to a real exercise of faith and godliness. (4) To show what is the right Christian life which harmonizes with true faith, and what that means when the apostle says, I live, yet not I, but Christ lives in me; yet not as the monks who represent Christ simply as an example, but to show that faith in Christ must grow and bring its fruit, so that we shall not be found in the judgment as unfruitful trees."

Arndt's *True Christianity* is the most precious as well as the most popular contribution Lutheranism ever made to devotion and to Christian mysticism where that mysticism is baptized in the spirit of the New Testament, modified in places by Tauler and the best pre-Reformation mystics. It belongs to the universal church. "Numerous witnesses testify how this book has been wonderfully saved from water and fire catastrophies, and attest the attachment of the people to this greatest book—still much read and much blessed—of the whole German 'asceticism.'" (Tholuck-Hölscher in *Prot. Theolenky*. 3 Aufl., ii, 112). Wesley knew what he was doing in giving it to his people.

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ARTICLE IV.

"ERASMUS AND LUTHER."¹

BY REV. J. KENT RIZER.

The production of such a work as Dr. Murray's, "Erasmus and Luther: Their Attitude to Toleration," is one for which every student of the Renaissance and Reformation periods should be profoundly grateful. We are too prone to forget, even to-day, the evils of intolerance and the full blessings of toleration and this volume by Dr. Murray, keenly analyzing and fairly appraising the relations between Erasmus and Luther and their attitude toward toleration, brings to our minds to-day some of the things we need to recall from the days of these heroes of the long ago.

The third sentence in the author's preface is quietly significant, as is also the date and the place of its writing. Residing in Dublin, Ireland, connected with Trinity College, on St. Bartholomew's Day, 1919, (August 23) he says: "Life in Ireland inevitably suggests its study, i. e., 'toleration,' for the mainspring of the troubled condition of her being is the lack of the spirit which makes for toleration."

Nor do we hesitate to add, that in international attitudes to-day, the lessons of Dr. Murray's volume are urgently needed; that the hurt of war may have its healing, the possibility of war its prevention and a larger more tolerant brother-spirit take the place of our jealousies and our rivalries and our selfish nationalistic ideals.

The book itself is more than usually pleasing from a typographical standpoint: the print is clear, the spacing good, the footnotes are ample, even voluminous; while the Cranach portrait of Luther and the Holbein reproduction of Erasmus, the one in the Munich Gallery and

¹ "Erasmus and Luther. Their Attitude to Toleration," by Rev. Robert H. Murray, Litt.D. London, S. P. C. K. N. Y. The Macmillan Co. pp. 503.

the second in the Louvre, add gratifying interest to the volume as a whole. Of marked value is the bibliography in the Introduction, of the principal works of both Erasmus and Luther, with dates of issue, and an unusually full and adequate bibliography of twenty-six pages, on the general field, is placed at the close of the book, as well as a carefully prepared and helpful index.

We propose, first, a brief analysis of the eleven chapter headings, as given in the Table of Contents, to show the author's logically developed plan of writing: this to be followed by noting the conclusions at which Dr. Murray has arrived, both as to the relations obtaining between Erasmus and Luther and, in turn, their attitude toward toleration.

And, at the very outset, Dr. Murray has revealed a significant difference between the two men; when he chooses for his first chapter heading, the words "The Mature Thought of Erasmus" and as he selects for his second title "The Early Thought of Luther." For this is indeed the chronological truth of the situation, that, Erasmus, born in 1465, is eighteen years older than Luther, born in 1483, and that by the testing-years of the Nailing of the 95 Theses in 1517, and of the Diet of Worms in 1521, Erasmus had more than attained his mental habits, had matured his thought processes and he stands revealed, if not incapable of receiving new truths, it is perhaps kindest of all to say, that he is all too willing to abide for his own soul peace in the credal requirements of the Catholic Church.

But at the same time, as the younger man, Luther is yet testing, weighing, sifting his evidence to get at the truth; his mind is yet open, his judgments, both good and bad, do not have the finality of his later years and as the author definitely points out, from Luther's own words, (p. 50) "Dear reader, if you want to read these writings, remember that I have been, as Augustine said of himself, of the number of authors who have progressed by writing and teaching. I have not been of those who, without work, without research, without preliminary essays, attain immediate perfection and understand at first sight

the whole sense of the Scripture." This, the author points out, "is a caution to be kept in mind, for though his, Luther's fundamental thought scarcely altered, he lived and learned."

But in the third chapter, we have recorded the beginnings of the change that was inevitable between the two men. Up to the significant years named above, 1517 and 1521, (p. 69) "the attitude of the two men toward the reformation of the Church was not dissimilar. Both desired the revival of the message of Christ, both led theology to its sources and both encountered the same enemies, the schoolmen and the monks. . . . What separated them was their attitude toward dogma. Erasmus was nothing if he was not a humanist; Luther was nothing if he was not a theologian."

Hence there appear at this time, those subtle drawings apart, those almost unperceived differences, which uncorrected, grew into the permanent estrangement of the later years. Strange as it may seem, Erasmus and Luther never met and we are at least allowed the pleasure of the fancy to speculate as to what effect on the lives of both, a warm friendship might have had and also, on the entire Reformation program itself. At first, they were warm admirers of one another from afar; but unfortunately this attitude could not be, or at least was not maintained and they soon found themselves opposed as enemies, each vigorously championing that aspect of truth for which he stood.

Then follows chapter four "The Excommunication and After," dealing with more or less of detail of the Pope's Bull of June 15th, 1520, and its reception in Germany, "far from cordial," the burning of the Bull by Luther in December and the resulting wide discussion and the chapter closes with an extended treatment of Luther's three outstanding pamphlets of this memorable year: "To the Christian Nobility of the German Nation," "A Prelude on the Babylonian Captivity of the Church" and "On the Freedom of the Christian Man."

Chapter five is impressive as one of the most important divisions of the entire volume, for in discussing the

"Problem of Authority," Dr. Murray goes to the root of the whole matter of toleration itself. In the last analysis, who or what is to decide life's most serious and vital questioning? Shall an infallible Pope, or human tradition, or a Church Council, or unaided human reasoning, or the Word of God? And as our author keenly points out (p. 145), "The Bible had been known through the medium of the Church, which constituted itself the sole interpreter thereof. It was not therefore the competing authority it *at once became*. A monopoly of salvation has always been fatal to its holders and no less fatal to the cause of toleration. The possession of the Bible delivered the Lutherans from such a passing danger." And again (p. 146) "Luther receives truths and definitions; he receives the truths because they are evangelical and the definitions because they have texts to support them. The outcome was the removal from dogma, of all ideas grafted onto it. They may be true, they may be probable, but if they cannot find scriptural proof, they have no binding value on the Christian. Of course he was compelled to sweep away all interpretations but the literal, and this forms one of his greatest merits."

Having determined then that the Bible must be the final court of resort, Luther's next step was logical and easy. Man is a free creature, not bound to the Pope, nor human tradition, nor earthly priest, but a subject of and responsible to God alone, through God's Word and His individual interpretation of that Word. Hence no earthly power of priest or prelate or Pope or human government has the right to say "Believe as we require, make our faith your faith; or dread judgment and severest punishment must be visited upon you."

The dramatic incidents of the Diet at Worms are briefly yet adequately put before us and our author well points out, concerning the 18th of April, 1521, when Luther gave his noble testimony, that that date (p. 165) "is to be considered a landmark against authority" and we may add, a date when notice was served boldly upon the powers of intolerance, that from then on, a new order and a

new opportunity for free thought and life was open for all men. Luther's busy days in the Castle of the Wartburg are spoken of, and deeply significant are the following quotations from his eight sermons, delivered in eight days, from March 7th to the 14th, 1522, upon his return to Wittenberg: "No man has the right to compel his brother in matters that are left free and among these are marriage, the monastic life, private confession, fasting, images in churches and the like. The Word of God and moral suasion must be allowed to carry out their appointed work." And with reference to the Diet at Worms, he says, "I stood up against the Pope, indulgences and all papists, but without violence or uproar. I only urged, preached and declared God's Word, nothing else. I did nothing, the Word did everything. Had I appealed to force, all Germany might have been deluged with blood; yea, I might have kindled a conflict at Worms, so that the Emperor would not have been secure. But the outcome would have been ruin and desolation of body and of soul. The Word is almighty and takes captive all hearts."

In chapter six, under the caption, "The Attitude of Erasmus," Dr. Murray gives with numerous references, an account of the widening of the breach between the Humanist and the Reformer. The love of the former for peace and his complete willingness to abide safely within the fold of 'Mother-church' led him to criticize sharply Luther's work and writings and strong words and hot invectives were used by each in condemnation of the other's attitude. Dr. Murray quotes for us at length, from a letter Erasmus wrote his former instructor, now Pope Adrian VI at Rome and the mild requests of this letter, (p. 191) its gentle suggestions and its half-hearted desire that "the freedom of producing books, might if possible, be restrained"; all this is in rather striking contrast to the stout heart and brave deeds of the Reformer, who nails theses to church-doors, burns the Pope's decrees in the market-place and bids defiance thus, as well as at Worms, to the power of the Pope and the Council, as he seeks to defend the truth. Erasmus had no mes-

sage for which he himself, or any of his followers was willing to die: but Luther most certainly had and this simple truth, probably more than anything else, reveals the difference between the two men.

Then, in chapter seven, "The Free-will Controversy," we have the second most important chapter of the book. Yielding to the strong pressure from popes and princes and personal friends, Erasmus decides to enter the lists against Luther and in 1524 produced the volume "*De Libro Arbitrio Diatribe*." Concerning the effect of this work, we need only point out here, that the Humanists and Catholics warmly received the book, with some exceptions; as on the other hand, the Reformers as cordially condemned the work and cast it out. Three sentences of Dr. Murray's may succinctly yet sufficiently sum up the whole situation for us (p. 225). "To Luther, the renunciation of all self-confidence is a fundamental of Christian experience. To Erasmus the ability of man to realize the mind of God to the fullest extent of his powers (and the scholar amply recognizes the need of Divine grace) is just as fundamental. The alienation of the Humanist was a tragedy."

In chapter eight, Dr. Murray makes record of the facts of "The Peasants' War" and Luther's relation to the same and suggestively indicates that from this time on, 1525, the Reformer's attitude reveals a change, as tending in this or that special instance toward a marked spirit of intolerance. Was Luther justified in making these changes, which seem an inconsistent departure from his earlier position? Two reasons are stressed largest in his defense. First, there is what we may call the autocracy of truth. Dr. Murray declares (p. 271) "No leader in the circumstances of Luther can afford to be mistaken" and if this can be granted true, without any reservations, it justifies not a little his inflexible attitude with regard to the revolting peasants, the radical Zwinglians and Anabaptists and the haughty papal power. In the second place and this appeals as the more acceptable of the two reasons given; good order must be had for religion and morality to grow and flourish and much of

that against which Luther was compelled to take an intolerant stand, we must not forget, was leagued together with anarchy and treason against State and Church. (Pp. 270-274).

In chapter nine "The Reform of the Church," the author places Erasmus before us, in a more favorable light than in any other part of the book. Extended extracts are given from his letters, in which he is shown as unselfishly, even courageously appealing to prince and archbishop for a checking and a correction of the evils, well acknowledged as injuring the cause of the Church in the eyes of men. On the other hand, there is much to be read between the lines, of that naive confession of Pope Clement VII, concerning Erasmus, (p. 292) "the Holy See has never set the seal of its approbation upon the spirit of Erasmus, but it has spared him, in order that he might not separate himself from the Church and embrace the cause of Lutheranism, to the detriment of our interests."

Mention is made in the latter part of the chapter of the reasons for and the action taken at the famous Diet at Spires, April 19, 1529, when the Reformers drew up their "protest" and insisted on the application of the principle, "*Cujus regio, ejus religio*," i. e., the religion of the prince shall be the religion of the subject, a type of toleration we have far out-distanced to-day, but which in the troubled years of the sixteenth century, afforded a measure of relief extremely grateful to the distressed people involved.

Chapter ten, "Creed and Council," opens with a brief reference to the Protestant definition of faith, as contained in the writings of Luther, Melancthon and Calvin, treats of the issuance of the Marburg, Schwabach and Torgau Articles and then records the presentation of that which Dr. Murray calls "the classical statement of the doctrine of the German Reformation,—The Augsburg Confession." (P. 309).

The remainder of this chapter deals with the ineffectual efforts of the Catholics and the Protestants to bring about a mutual understanding and also, the political and

legalistic reasons for and against the summoning of an ecumenical council. Occasional references are made to the attitude of Luther and Erasmus; the former spoken of as more tolerant, in many instances, than some of his co-laborers in the work of reform and we have Erasmus pleading with all eloquent earnestness and power, for almost any concession which will restore peace and goodwill between the opposing forces.

The closing chapter of the volume treats of the important relation of "Church and State," including not only the view-point of the men of the sixteenth century, as to the nature of each; but giving also, with somewhat of detail, the thought or understanding men had as to the functioning of the Church and the State, as concerns the enforcement of law and the suppression of heresy. In view of the later historical union of the Church and State in Germany, it is of interest in this connection, (p. 367) that Luther in 1537-8 is opposed unreservedly to such union.

Dr. Murray closes the chapter with a careful and fair estimate of the character and work of Erasmus and Luther, showing their influence on their own times, but more especially indicating the undying impress of each man, in his own particular way, moulding the thought and the ideals of the distant years to come. We commend these closing sentences of the chapter as of unusual significance—"The most fruitful heritage of the genius of Erasmus and Luther is their attitude to life, their spirit, not always their method of tolerance. Their work lies not so much in what they did, as in what they made possible. So judged, the contribution of Erasmus and Luther to the ultimate solution of the problem of toleration is of high and deep import."

Coming now to the second part of our proposed task, we desire to point out the conclusions at which Dr. Murray has arrived, as concerns the relations which obtained between Erasmus and Luther and in turn, their personal attitude toward toleration. Some references have been made above, it is true, to these conclusions, in the analysis of the chapter titles; but a more careful presentation

is due both Erasmus and Luther, as well as the author, that we may secure a more just appreciation of the real contribution Dr. Murray has made to Reformation literature.

That these two men had much in common, up to 1520, we have already shown and for added proof as to how closely the Humanist and the Reformer were in accord, in this earlier period, we need only to refer to the two chief works of Erasmus, as the product of his matured powers and to Luther's unfolding, widening view-point of truth, as he was led to see it, in this same period.

"The Enchiridion" was written in 1503, "The Praise of Folly" in 1511. Of the former, Erasmus said in a letter to John Colet, in December 1504, "I wrote it, to display neither genius nor eloquence, but simply for this—to counteract the error which makes religion depend on ceremonies, and in more than Jewish observances, while strangely neglecting all that pertains to true piety." "He avoids all reference to a final ecclesiastical authority, though he does not hesitate to assume the supremacy of Christ. . . . He nowhere urges the appeal to the existing Church, as the ultimate one." (P. 9).

As for "The Praise of Folly," Dr. Murray says (pp. 12 and 13) "If, through 'The Enchiridion,' Erasmus belongs to the Renaissance, because of its intellectual and religious spirit; then just as unmistakably he belongs to the Reformation, through the classic humanistic spirit of the 'Praise of Folly.' It is an exposure of the follies and frauds of those who professed to serve the Church. For this very reason it must be counted among the forces preparing for the Reformation."

As for Luther, confessing himself ever a student, we find ready proof that in these same years he is advancing from the partial to a clearer knowledge of the truth.

1515-16. . . Commentary on Romans. Clearly indicates that the bishops and the Church possess an absolute right to condemn false teachers. (P. 49).

1513. . . Commentary on the Psalms. Luther is as firm as Leo himself in maintaining the final authority of the Church.

1517...Luther not yet prepared to make that appeal to the Bible and the Bible only, which was characteristic of his maturer thought... The question of an absolutely final authority is plainly still in the future. His sermon of February 1517 was the first open attack upon the hierarchy.

1518...Has practically reached the point of denying that the Church has the right, the power to "bind and loose" souls. (P. 50).

1518...In November appeals to the final authority of a General Council.

Then, as the Reformer's thought advanced and his convictions grew in form and firmness, there had to come the parting of the ways between these two strong souls, in actual essence so unlike the one to the other. Dr. Murray reminds us also that at this time, much of their common object had been attained, now only divergent aims loomed on the horizon. (P. 81). "They had jointly attacked the domination of Aristotle and Aquinas. They had asserted the claims of reason against authority.... Time changed the place of emphasis and they came to have, not as at first, things in common, but more of the things in which they differed." (P. 83). "The peace between these two indefatigable workers was not destined to endure... The one dreamed of a peaceful Renaissance, the other of a religious revolution" and hence the separation between the two, *had to be*.

But now, what is the outstanding contribution made by Dr. Murray, in the extended research he has made into the work and character of Erasmus and Luther, as concerns toleration? In so far as that contribution may be stated in a sentence and that not a long one, we believe it to be this: In a crisis period of the world's thought, as the challenge came to men of a wider outlook and a freer existence than any they had yet known; Erasmus, the Humanist and Luther, the Reformer, through their love for the truth and their opposition to the existing order of things, stood for and made possible a new emphasis upon and a new understanding of the word "toleration."

Nor is it any contradiction of this truth to say that these master-spirits achieved this great end, accomplished this great task through struggle of soul, perplexity of conflicting ideals and the many intricate questions ever inherent in the awakening to conscious power of any race or generation of human-kind. It is no contradiction to say, that at times a veritable inconsistency can be found between statement and practice, or between statements made at one period of life, as over against other statements, made at earlier or later periods. But through it all, this always must and will ever remain true; because of what they were and what they achieved; Erasmus and Luther secured for their own generation in part and for all after generations, an increasing measure of release from religious bigotry, of disfranchising from spiritual slavery, a setting free from the binding power of human tradition.

Individually the origin for this spirit of toleration is to be found in the contrasted view-points of the two men. (P. 91). "Toleration was an essential with Erasmus; it was opportunism (in its best sense, may we not ask?) with Luther. Erasmus defended toleration as a Christian philosophy; Luther as a revolutionary code. To Erasmus, reform apart from the Church, or from her traditions, intellectual and doctrinal, was impossible: to Luther it proved possible."

As Dr. Murray points out (P. 92), Erasmus was essentially a man of peace, a man supine in accepting the dogmas of the Church, a man of the study-hour, nay, if you please, almost of the cloister and the odd turn of justice in the whole situation is this; that this desire for peace, this utter willingness to accept as his own, whatever statement of belief the Church might demand; this resulted in Erasmus not only being distrusted, but at times flouted and execrated by both the party of the Reformation (p. 342), and by the Catholic group, as well. (P. 297).

And yet to be fair and just, we gladly recall that both Erasmus and Luther were too great to be considered as men merely of their own generation, or period. "Lu-

ther enclosed the two principles of "the priest-hood of the laity" and of "the duty of toleration" within a narrow compass and inevitably they burst through it. Erasmus on the one hand and Luther on the other, were the men who supplied the motive and the force in the bursting of the barriers... They builded other, far other than they knew." (P. 391).

But if Erasmus pled for toleration because he wanted peace, if he accepted the doctrines of the papal pronouncement to avoid stormy controversy and intolerant denunciation, it was far other with Luther. In his earlier years, a staunch and faithful son of the Church; it is by his own soul disquietude and by his gradual apprehension of the truth, that he reaches the point, at which, there must be the parting of the ways between the papal power and himself. In contrast with Erasmus, who will accept even the errors of Arianism, or of Pelagianism, if the Church require it (p. 92) Luther will face the Diet at Worms, "though they kindled a fire as high as heaven from Wittenberg to Worms." (P. 164).

Realizing then, as we must, that we have in Luther a very different type of a man from that of Erasmus, we will not be surprised as concerning the matter of toleration, that we will find in him, a very different reaction from that discovered in the scholar of Rotterdam. We trust we will not be misunderstood, when we say that a careful analysis of Dr. Murray's volume has left the strong impression that Luther was both tolerant and intolerant, that in him is the apparent paradox of being two diametrically opposed personalities, at one and the same time. This assuredly, is stating the situation in somewhat bald terms; but after all, the justification for our perplexity, as for Dr. Murray's difficulty, is found in this, that the growing developing Luther, unlike the static Erasmus, faces problems, meets events with an open mind, seeks earnestly for the truth and as details and circumstances differ, is perforce compelled to decisions that at times clash with, or seem to contradict other pronouncements, made under differing conditions.

To give adequate illustrations of the above apparent

contradictions in our Reformation leader would force this paper beyond any acceptable limit, but in his closing chapter, Dr. Murray has a paragraph (p. 393), which fortunately corrects or softens the harshness of the above perplexity of Luther's contradictory elements. He says: "The language of Luther against his opponents is harsh and his intolerant attitude toward them at times is most pronounced. His words of intolerance are fierce: his deeds of intolerance are few. It is true that he refused the hand of fellowship to Zwingli...and implored the Elector John to refuse to tolerate Hans Mohr, a Zwinglian teacher, at the Coburg; but there is no Calvin's execution of a Servetus to be laid to his charge. He allowed the butchery of the peasants, but that was as much because they were a political, as well as a religious danger."

And just a few pages before, Dr. Murray furnishes us with just the estimate of these men, which will make a fitting close to this presentation of their contribution to the cause of toleration, contained in the volume under discussion. (P. 388). "The scales wherein Erasmus and Luther were weighed in the sixteenth century are broken. The generations to come bring weights and measures of their own. Tried by them, we may confess that if Erasmus rendered a more thoughtful defense of the principle of toleration, Luther in practice, ultimately accomplished far more for it."

Pittsburgh, Pa.

ARTICLE V.

THE MISPLACEMENT IN HOSEA.

BY J. F. SPRINGER.

Dr. Melville Scott, an English scholar, has in a recent work, *The Message of Hosea* (preface, 1920), given an account of his splendid discovery of the misplacement of the present third chapter of the Prophet Hosea. He proposes to place this short chapter between 1.9 and 1.10. A break between verses 9 and 10 had long been recognized. And for the succeeding passage, verses 10 and 11, a suitable place had been sought elsewhere, but apparently without success. It had been noted that 1.9 fits well with 3.1. But the fact that investigators had removed 3.5 seems to have prevented recognition of the suitability of this verse standing before 1.10. That is, the foundation for the transfer of ch. 3 to the point between 1.9 and 1.10 had in part been laid, but further progress was blocked as long as 3.5 was absent. Dr. Scott has stepped into this situation, and cleared it by retaining 3.5 and transferring the third chapter *en bloc* to position at the end of 1.9. In this way, the text has been made intelligible, and 1.9-10 and 3.5 have been retained.

That ch. 3 originally held this place seems probable. Ch. 3 supplies a proper ending for 1.1-9 and also a proper beginning for 1.10ff. "On the one hand it completes the prosaic story of the prophet's relations with Gomer; on the other hand it begins the prediction of restoration with which the first chapter ends." Dr. Scott justly says the coincidence is remarkable in that the passage [only five verses long] should provide both an ending and a beginning, the one part being prose and the other poetry.

The misplacement of the five verses from the end of 1.9 to the end of 2.23, Dr. Scott thinks was facilitated by the similarity of the final words at these two points. Note now the following statement, made on p. 29: "Per-

haps this mistake [the misplacement] was not that of the copyist, who may have done his work correctly. It will be noticed that should 1.1 be an editorial note, and the reference to Judah in 1.7 be due to a later writer, both highly probable suppositions, the number of lines in 1.1-9 is approximately equal to those in chapter 3. Suppose that this length indicates the dimensions of the detached sheets used by the prophet or early copyist, then the fault may pass to the preparer of the roll, whose eye, caught by the similarity of the two endings, appended to a later sheet what should have been appended to an earlier complete explanation of the result we now have in the sheet." Here Dr. Scott comes rather close to a fairly Hosean text. His explanation, however, lacks one principal feature. In a paper on "A New Branch of Textual Criticism," prepared for the most part by the present writer and presented at the annual meeting of the American Oriental Society held in Chicago in April 1922, there was disclosed the nucleus of an organon for investigating misplacements and determining whether they were probably due to mechanical and not editorial causes. The proposed Hosean misplacement conforms very well to the necessary requirements.¹

The point insufficiently covered by Dr. Scott concerns the length of the text in the long passage 1.10-2.23. Breaks in the MS. which underwent derangement are required at the places indicated by vertical lines in the following:

Title+1.1-9|3.1-5|1.10-2.23|4.1-14.9.

This MS. must have antedated the LXX translation, since this Greek text discloses the same arrangement as the Hebrew. Consequently, we have to do with a roll

¹ An extended discussion of the present writer's discovery of the amenability of the text of the Gospel of Mark to a reconstruction in which its order of events conforms to the progression of incidents in the Gospel of Matthew began in the issue of "Bibliotheca Sacra" for April 1922. Explanations of the present differences in order are based upon the assumption of mechanical misplacements of portions of the material on which an ancient copy, or perhaps the autograph, was inscribed. Or, the reader may refer to a brief summary of the main theory in the July (1922) issue of "Methodist Review (New York).

and not a codex. The first three sections must each have occupied an integral number of columns. The second section, 3.1-5, was accordingly a single column. It is necessary that the third section, 1.10-2.23, shall be divisible into an integral number of equal parts of such length that each part may very well have formed a column in the same roll in which 3.1-5 was a column.

In order to determine the average length of a column in the roll, one considers the combined text of 3.1-5 plus 1.10-2.23. This is the longest stretch of text available which may be assumed to have consisted of an integral number of columns. The portion 1.1-9 can not be assumed to have occupied a definite number of columns, although we can assume that, with the title, just two columns were involved. The last section, 4.1-14.9, may or may not have supplied material to complete a final column.

Estimating in accordance with Ginsburg's printed Hebrew text and subtracting for spaces other than the regular spaces between words, one may state the lengths of the first three portions of actual text as follows. Ginsburg's line is taken as the unit.

1.1-9 = 15.33 lines

3.1-5 = 9.10 lines

1.10-2.23 = 40.90 lines

The long stretch, 3.1-5 plus 1.10-2.23, consists thus of 50.00 lines. As 9.10 lines constitute a column, we seek to divide 50.00 into an integral number of equal parts, any one of which shall approximate 9.10 lines. Dividing by 5, we get 10.00. This is above 9.10. Dividing by 6, we get 8.33. We conclude that the general average for the long stretch is either 8.33 or 10.00. Preference is to be given to 8.33, since it is distinctly nearer 9.10. Accordingly, we may apportion the text in the ancient roll as follows:

Title plus 7 lines	= column 1	} = Title plus 1.1-9
8.33 lines	= column 2	
9.10 lines	= column 3	
40.90 lines	= columns 4-8	= 3.1-5
		= 1.10-2.23

The average length of the five columns 4-8 (1.10-2.23)

is 8.18 lines. There is, in the disturbed region in Hosea, accordingly a variation in the column length ranging from 8.18 to 9.10. These extremes are sufficiently close to the general average, 8.33, and to each other. We can not assume, for the period prior to the LXX, a great precision in the inscription of rolls.

If, as Dr. Scott thinks, 1.1 is an editorial note and 1.7 an interpolation by a later writer, and if the derangement occurred prior to both additions, then the first column would consist mainly of the title. The amount of text following in the same column would be, say, 2.67 of Ginsburg's lines. Of course, the derangement may have occurred later than one or later than both. The last is, in effect, the assumption made in our tabulation, where the title and 7 lines are allowed for column 1.

The derangement may have occurred after the roll was made up as well as before. Dr. Scott speaks only of the latter. A finished roll might suffer transverse breaks, because of repeated foldings, and three of these might occur just after the blocks of text constituting cols. 2, 3 and 8. In fact, cols. 4-8 may well have occupied the second sheet of parchment, which became separated because of the failure of the veins or other thread used in sewing it into the complete roll. The first sheet may have been a short one or there may have been a generous allowance of blank space on its right. Col. 3 might then have been the only portion which suffered detachment from an actual breakage of the parchment.

I am glad to have the opportunity of co-operating in establishing so notable a discovery upon a firm basis. The considerations which tend to show that a misplacement must have occurred have been well set forth by Dr. Scott. I am pleased to have a hand in showing how, from a mechanical point of view, this may very well have come about. And no editor is required.

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ARTICLE VI.

A HEBREW DELUGE STORY.¹

BY PROF. HERBERT C. ALLEMAN, D.D.

F

In the LUTHERAN QUARTERLY for April, 1910, the writer reviewed at some length a book from the pen of Prof. Albert T. Clay, Ph.D., D.D., LL.D. namely, *Amurru, the Home of the Northern Semites*, which had been published late in 1909. It dealt with the subject of Hebrew origins. The problem of Hebrew origins has always been a baffling one. The Hebrews were Semites, but whence came the Semites? Where were they differentiated from other races, and in what environment were their institutions born? The question was beset with difficulties because the evidence with which scholars had to deal was slight. Successively it was contended that the location of the Semitic cradleland was Babylonia, Arabia and North Africa. Prof. Clay's somewhat startling thesis was that the original home of the Semites was Amurru. Amurru was a new name in this connection, though in itself it was common enough as the old Babylonian designation of the Western Semites. Stated briefly Prof. Clay's thesis was: The Semites of Babylonian and Assyrian history came from Amurru (North Syria and Palestine), the Westland, the land of the Amorites, that mysterious people whom the Hebrews dispossessed in Canaan. There the Amurru people flourished, there they developed their peculiar civilization and religion, and these they took with them when they migrated eastward; so that in all matters of common Semitic tradition the western is to be looked upon as the earlier.

The hypothesis which Prof. Clay's theory particularly contraverted was "Pan-Babylonism," which enjoyed a

¹ A Hebrew Deluge Story in cuneiform and other Epic Fragments in the Pierpont Morgan Library, by Albert T. Clay. Yale University Press, pp. 192.

large popularity through the decade at the close of which his book appeared. This theory, popularly stated, is "Everything is Babylonian." From Babylon, according to this theory, came the world's civilization, its letters, its arts, its science, its religion. Upon the postulate that Babylonian culture reached its height in the third millennium B.C., every possible connection and similarity of other ancient culture is resolved into dependence upon Babylon. The Babylonians had elaborate systems of the universe, involving astronomy, mathematics and theology, which furnished the raw material for the finished products of subsequent Semitic culture—including the Hebrew. The marvel of Hebrew monotheism—i. e., that the world's highest conception of God should come out of the petty land of Canaan and from a second-hand people like the Hebrews—was a marvel no longer; the Hebrews had learned it from the star-gazers of Babylonia who had worked it out of their discoveries of celestial harmony. The so-called legends of Genesis were borrowed from Babylonian myths. There was nothing which the theory could not explain. Even Christ and the Trinity were not original with Christianity but were found in embryo in this multifarious store-house.

It will not be time ill-spent to recall the history of this movement a little further, for it marked a phase of criticism which stirred positive scholars like Koenig and Sellin of Germany, Van Hoonecker of Holland, and Clay, Kyle and Knudson of America to a new, microscopic scrutiny of the sources. The first advocate of the Babylonian theory of Semitic origins was von Kremer, who set forth his views in 1875. Von Kremer's clue was the similarity in vocabularies of the different Semitic tongues. His notice attracted the notice of Guidi, Hommel and others who pushed the comparison of linguistic similarities, until, about the turn of the century, there appeared in Germany a school of Critics known as the Pan-Babylonian. The founder of this school was Prof. Winckler of Berlin. In a series of brilliant contributions, including his *Geschichte Israels*, the second volume

of which was published in 1900, he unfolded the astral-mythological theory of that school. In a word it was, astrology is the all-important test and interpreter of ancient history. All ancient nations, including Israel, practiced it and were influenced by it, and Babylonia was the home of it. In this system the signs of the zodiac play an important part, for the planets as they passed through the heavens enabled the astrologer to interpret the will of deity. The periodic changes in the position of the heavenly bodies gave rise to certain sacred numbers—three, four, seven, twelve, etc. Thus arose not only the Hebrew cult but also patriarchal and much succeeding tradition. The hebdomadal week, the many recurrent pairs, and the like, were thus explained. Abraham and Lot are the *Gemini*. Abraham, together with his wife who was also his sister, are forms of *Tammuz*, a solar deity, and *Ishtar*, the daughter of *Sin* the moon-god. The 318 men who were Abraham's allies in Gen. xiv are the 318 days in the year in which the moon is visible. Kirjath-arba, the great center of Abraham myths, means "the city of four." *Arba* must then be the moon which has four phases. Beersheba, "the seven wells," another center with which the Abraham myths were identified, also represents the moon, because there are seven days in each phase of the moon. Isaac, who lived at Beersheba, must, therefore, be a moon deity. The four wives of Jacob show that he is the same. His sons are the twelve months. Leah's seven sons are the days of the week. The twelve hundred pieces of silver which Benjamin received represent a multiple of the thirty days of the month; and the five changes of raiment that he received represent the five intercalary days of the Babylonian year. Etc., etc. Other protagonists of this theory paid more attention to analogies than to the recurrence of number. The incorporation of the Babylonian creation story in Genesis shows that Yahweh, the god of Israel, is identical with Marduk, the chief deity of the Babylonian pantheon. Later these same elements of the Marduk cult were applied to the

person of Christ by the more radical Pan-Babylonians. The story of the birth of Christ had its origin in the fabled birth of Marduk. Babylonian elements were also found in the regal office of Christ. His death was suggested by that of Marduk and Tammuz, while the idea of His descent into Hades comes from the goddess Ishtar's descent. The Resurrection again is a repetition of the Tammuz myth. Jensen of Marburg called the Gospels "Mythographs," adding, "Babylon has laid Babylon in ruins."

This theory, in its extreme and bizarre form, soon spent itself, but the implications as to the religion of Israel lingered as the underlying assumption of a large number of Old Testament Critical scholars, the only difference among whom was the manner in which they explained the "borrowing" from Babylon. Prof. Clay had not so read his Old Testament or his cuneiform tablets. He believed the theory to be fundamentally wrong. He denied it in the name of science, and, so far as our knowledge goes, he was the first to go into the court of science and in the name of science ask for an injunction against it.

In his "Amurru, the Home of the Northern Semites" Prof. Clay patiently analyzed the alleged Babylonian character of the first chapters of Genesis, an hypothesis which falls apart in his hands, in many cases for reasons surprisingly simple. He studied, one after another, the Babylonian deities and established for many their Western origin. Ashur, Adad and Ramman are Western names and survive in Syria. The great Marduk (Amur-uduk) is incontrovertably Western, surviving in a great variety of names, such as Urushalem (Jerusalem). Ashur, the great Assyrian god, was traced etymologically and geographically in Asher, Ashirta, Ashera, etc. West-Semitic also are Nebo, Dagan and Lachamu. Ninib (more properly En-Mashtu) is directly associated with the mythical mountain of the setting sun, *Mash*—surviving in Damascus. Many other sweeping and surprising etymologies were given.

In his discussion of the Deluge Story Prof. Clay dealt mainly with the eleventh tablet of the Gilgamesh epic because nearly all the scholars who had published discussions of the deluge story of Genesis had assumed the Babylonian origin of the story on the basis of that tablet. But besides the Gilgamesh epic there are five other fragments known to Assyriologists, the principal one of which, now in the Morgan Collection at Yale University, is here for the first time fully explicated. The evidence is plain, says Prof. Clay, that it is a copy of an earlier tablet. It is a version of what is called the Atra-Khasis epic, now in the British Museum, and, in fact, an ancient Hebrew or Amorite Deluge story. It is the only dated version written in cuneiform, being copied from a still earlier writing by a scribe who gives his name Azag-Aya, on the 28th day of Shebet, in the eleventh year of Ammi-zaduga (1666 B.C.). The fragment shows that the tablet had eight columns of 57 lines each. It contains the opening lines of what was the second tablet of a series. What the content of the first tablet was cannot be determined. Did it contain an account of the Creation? The tablet begins with a reference to "the famine." The Bible story makes no reference to a famine preceding the deluge, nor does the Gilgamesh epic; yet it would be compatible. Here, then, is a new element. But much more significant is the fact that there is nothing to suggest that the old version was written originally in Sumerian. On the other hand, "it is evident that it is of Amorite origin. Not only are the hero and the deities Amorite but also certain words which were not in current use in Akkadian." Prof. Clay proceeds to catalogue those words. He lists more than a score. He calls attention to the Amorite name of the hero Atra-Khasis, the significance of which is that the legend had been "Akkadianized" before 1666 B.C.

Then Prof. Clay launches an offensive against the citadel of Pan-Babylonism. He attacks the Gilgamesh epic itself, which he shows is a Sumerian version of an older story. He had previously made that claim on the basis

of the proper names found in it. Now he makes a comparative word study of the text. He shows that dozens of words are of Hebrew origin. Those words are not found in Akkadian. It would be the same case if we had an English version of an old French tale in which not only French proper names, like Louis, but also dozens of French words were taken over and incorporated. There are also glosses. It is the author's opinion that "no other conclusion can be arrived at but that the deluge story.... was mainly an Amorite legend which the Semites from Amurru brought with them from the West." That the Sumerian became so well-known was due to the fact that Sumerian was the *lingua franca* of the ancient oriental world, its chief use being liturgical. In centers where the Sumerian influence did not prevail, e. g. Sippara, which was preeminently Semitic, we find the more distinctly Amorite versions. Prof. Clay carries his comparative analysis through all the half-dozen Flood tablets and he is confirmed in his thesis that the Sumerian versions are not the originals, that they are full of Hebrew and West Semitic words, while the reverse is not the case.

There is another significant fact in this old fragment, namely, the occurrence of *I-lu* for "God" in the title of the series as well as in the text for the foremost deity's name. *I-lu* takes the place of *AN* in the early Semitic and Sumerian texts and of *Anu* in later texts. *An* was the greatest of the gods, the creator. Prof. Clay thinks the Sumerians adopted the name *AN*, which in their language meant "heaven" as well as *dingir*, "god," for the name of the most high god of the Semites, namely *Ilu*. In the text here published we learn that the Western Semites in this early period called the godhead *Ilu* or *El*, the same as in the Old Testament. It is a generic word, which Khammurabi uses in the initial line of his code, which Prof. Clay takes as indicating either the deliberate avoidance of a specific or local name, like Marduk or Shamash, or, what he thinks more likely, the West Semitic origin of the code. "When Anu of Erech is re-

ferred to in the Code, his name is written *Anum* (-*num*), whereas the chief deity's name, 'the father of the gods,' who together with Ellil, as Khammurabi says, 'raised the towers of Babylon,' is written *Ilu*(AN). This clear-cut distinction must be recognized." Moreover, the present text containing *ilu*, as well as hundreds of personal names belonging to this early period compounded with *ilu*, and other facts, clearly show that the Western Semites, as well as the early Akkadians, used the word *ilu* "God" to represent their creator and supreme ruler. Naturally, this fully confirms the impression we get from the old Testament that the Semites in the land called Amurru by the Babylonians, which included Aram, used the word *il* (*u*) or *el* (*u*) to designate their most high god, their *El Elyon*.

A second tablet examined contains an ancient fragment of the Etana legend. One of the most interesting recoveries of recent years has been the recovery of king-lists of Babylonian dynasties long antedating what, a few decades ago, was looked upon as the beginning of Babylonian history. Whole dynasties have been recovered as well as new kings of known dynasties.² The result has been that the beginnings of Babylonian history have been pushed back, not conjecturally but actually, and "we now have lists of rulers which carry us back to the fifth millennium B.C." In this fifth millennium belongs the Etana fragment. Etana was the twelfth king of the I Kish dynasty. Not all the names of this dynasty have been preserved, but the first five names which we have are Semitic, and several of those are West Semitic. In other words, the first syllables of recorded time from this ancient world have the marks of an origin which has hitherto been denied to the early Genesis narratives because of the absence of any contemporaneous word. In his "Amurru, the Home of the Northern Semites"³ Prof.

² Cf. Journal American Oriental Society, vol. 41, part 4, pp. 241 ff.

³ P. 63 ff.

Clay pointed out the West Semitic elements in the Babylonian names for the ten antediluvian patiarchs.

But the boldest and most brilliant piece of constructive criticism in the present work is presented in Chapter IV, "An Early Chapter in the History of Amurru and Babylonia," in which the author sweeps three kings of the primitive I Uruk dynasty, namely Lugal-Marda, Tammuz and Gilgamesh, out of the clouds of mythology and lands them in a West Semitic home. The names of these kings appear in the second earliest known post-diluvian dynasty which began to rule about or prior to 4,000 B.C. No contemporaneous inscriptions of this period have yet been found but references to them are frequent in later inscriptions. Lugal-Marda delivered his land from the ravages of one "Zu," who lived in an inaccessible, distant mountain and punished him to "the distant mountain Sabu." Sabu was in the Lebanon range. But who was Lugal-Mardu? Fr. Delitzsch some years ago conjectured that the name Nimrod was from Un-Marad, "man of Marad," which Dr. Kraeling later read En-Marad—Lugal-Marad, "king of Marad." In a recent fragment of an historical text it is stated that Lugal-Marad conquered Khalma (Aleppo) and Tidnum; and it can be reasonably assumed that he ruled in the West land. "This would give sufficient reason why his name should have been preserved in the traditions of the West."

Similarly cuneiform inscriptions state that the mother of Tammuz was Zertu, a Semitic name. As is well known, the Tammuz cult presisted in Syria, where are to be found many ruined monuments of his worship. Moreover, the chief seat of the worship of his consort Ashirta (Ishtar) was Khallab, which is also Aleppo. "There is sufficient evidence," says Prof. Clay, "to show that the Babylonians not only looked upon her as having been a mortal but also upon the West as having been her habitat." Similarly Prof. Clay reduces the *Khumbaba* of the Gilgamesh epic, hitherto looked upon as a mythical personage, to an Amorite, a historical personage, who

lived in the cedar district of the West and humiliated Babylonia at the time of Gilgamesh, about 4,000 B.C.

These studies of Prof. Clay's have but confirmed his earlier convictions; 1. That Arabia was not the original home of Semitic civilization; and 2. That the early traditions of Genesis are not to be dismissed as mere Babylonian myths.

Few theories were more confidently held than that of the Arabian origin of the Semitic Babylonians.⁴ The early Semities came into Babylonia from Arabia, according to this theory, and, after their culture had developed there, it was carried westward into Amurru. There were periodic migrations from Arabia—the boiling over of the Semitic pot—about every thousand years. E. g., an early wave furnished Babylonia with Semites late in the fourth millennium B.C.; another furnished Syria and Mesopotamia with Amorites between 2400 and 2100 B.C., a third furnished Palestine with Aramaeans and Hebrews between 1500 and 1300 B.C.; and in the 7th century A.D. Mohammedan Arabs poured over Western Asia and Europe. Several intermediate "spoutings" were posited to account for sporadic Semites. The one important argument in support of this theory is that Arabic represents the purest surviving Semitic language. But nothing is proved by that fact but an early stagnation in Arabia, fixing the Semitic dialect known as Arabic in the form in which it is found today. No archaeological support for the theory has been found, while, on the other hand, Prof. Clay has shown the influence of the Amurru on the East in ways which would indicate it as a much more potent Semitic center.

A second important result of these recoveries is the realization of the fact that underlying the Old Testament outline of history, as well as the so-called Babylonian mythology, there is real history. "The claim," says Prof. Clay, "that the Biblical patriarchs and the early kings of Babylonia are the creation of a fiction writer or belong

⁴ Cf. Barton, *Semitic Origins*, ch. I, and Paton, *Early History of Palestine and Syria*, chs. III-VIII.

to mythology has no support from discoveries made in the past decade. In every instance in which archaeology has thrown light upon the subject we find that we have historical characters to deal with. . . . Again and again we had the experience of transferring names from what had been regarded the realm of mythology, or what had been regarded the creations of an ancient fiction writer, to the pages of history." E. g., Nimrod is not the Semitic antetype of the Greek Hercules, the giant of an idle fable, but a king of flesh and blood of the I Utug dynasty. Tammuz was not originally "the personification of the son of springtime," or "the personification of some kind of wood," but the fourth king of the early Erech dynasty. Gilgamesh was not the mere hero of a flood myth but a king who performed a real and natural service for his country. Nowhere, in all this material, do we find the gods coming down and becoming men. "It cannot be shown from the literature of the ancients that in the Semitic world a single god ever became mortal." On the other hand, we are finding more and more deities turning out to be deified persons—especially kings. This but confirms what Hoeffding said years ago, "The essence of legend consists in the idea of a wonderful personality who made a deep impression upon human life—who excited real admiration, furnished an example, opened new paths."⁵

The value of all these studies to Biblical scholarship is that they confirm the Old Testament *motifs*. Man may be pictured romantically in the Old Testament primitive narratives, may wear a heroic halo, as befits the primitive apprehension, but the *motifs* remain unshaken because they rest upon the foundation of historic fact.

Gettysburg, Pa.

ARTICLE VII.

CURRENT THEOLOGICAL THOUGHT

BY J. A. SINGMASTER, D.D.

(From the July Quarterlies)

ROMAN CATHOLIC THEOLOGY

Prof. George La Piana of Harvard has an exhaustive paper in the *Harvard Review* on the "Recent Tendencies in Roman Catholic Theology" from which we quote as follows:

It cannot be denied that theological studies in the Catholic Church are in a period of remarkable activity, less conspicuous in the field of speculation than in that of historical reconstruction, but no less significant. While in the main the conservative and polemical tendency is strong in both, at the same time they show unmistakably a feeling of unrest and anxiety on account of the difficult situation caused for theology by modern science. The need of a new apologetic theology with sympathetic understanding and frank respect for scientific progress is badly felt, but the scientific field has grown so large, and requires so much specialization, that no theologian can even think of covering it with such a detailed analysis as would make possible the search for an apologetic synthesis. History, on the contrary, appears more accessible; it leaves more room for differences of opinion, and is not recalcitrant to brilliant generalizations carrying more or less conviction according to the literary and artistic skill of the historian. Between high theological speculation with its iron bars and its metaphysical depths on one side and the highly specialized research of the experimental sciences on the other, history offers to many a line of less resistance. That may explain why writers of history are many, though historians are few. But

the average theologian who has read his Aquinas in a Synopsis *ad mentem S. Thomae* is perfectly satisfied, and enjoys for the rest of his life the harmless exercise of deducing syllogistically pious corollaries from his axiomatic premises without concerning himself with what experience has to say about his conclusions.

It is not so with those who possess wings for flight and the right training for speculation; sooner or later they come to the realization that theology is not a game of chess with nothing at stake, but carries with it life or death for such a specific form of higher religion as is Catholicism. And they feel the call of the time, and do not hide their anxiety to understand and to be understood. Where there is struggle there is life.

A HILARIOUS FUNERAL.

"Buddhism as a Living Religion" is sketched by Prof. Kenneth J. Saunders of the Pacific School of Religion in an article in *The Journal of Religion*. He thinks that the predominant note of Buddhism is one of world-weariness and despair. The following quotation seems to indicate that it fosters frivolity and brutality.

Another funeral scene: it is that of a Buddhist monk in Burma, a Hpongyi. The whole countryside has turned out. In clothing of exquisite silk, like a brilliant swarm of butterflies, they surround the great catafalque blazing with tinsel and gold leaf. On it lies the embalmed body of the monk. Presently it is taken down in its coffin, and the young bloods of the village, in two carefully picked teams, are ranged about it. Then begins a tug of war, and the victorious team which pulls the body over the line will treat the defeated group to drinks and sideshows at the little booths which cluster around awaiting custom. It is a glad and jovial scene and all rejoice for has not the good men been released from this transient life (which, nevertheless is good and satisfying, while blood is hot and youth lasts) "youth for pleasure, middle age for business, old age for religion." Has he not returned to a life of

glory, and won much merit for his own folk and for all the faithful?

Soon the body is restored to its resting-place, the pyre is lighted and the whole mass flares up in flame and smoke, consuming not only the body, but with it paintings of numerous demons, including an Englishman with a gun? Then with shouts of merriment the crowd disperses, well content, not least the relatives of the departed. They have put up a good show, the dead has been honored, the family name has been distinguished and everybody is satisfied. If for the next year or more the family exchequer has been depleted, still it is the custom and one must follow it. It has been well said that Buddhism is a cheery and a social thing in Burma, "from festive marriages to no less festive funerals."

APOLOGETICS.

Prof. John R. Mackey of Edinburgh in an article on the late Dr. Benjamin Warfield in *The Expositor*, quotes the following from his writings on the value of Apologetics.

"When we speak of Apologetics as a science, we have our eye not on the individual but on the thinking world. In the face of the world, with its opposing points of view, and its tremendous energy of thought and incredible fertility in attack and defence, Christianity must think through and organize its, not defence merely, but assault. It has been placed in the world to reason its way to the dominion of the world. And it is by reasoning its way that it has come to its kingship. By reasoning it will gather to itself its all. And by reasoning, it will put all its enemies under its feet."

ORGANIC CHURCH UNION.

Prof. S. Angus of St. Andrew's College, Australia, in writing of "The Church's Choice" in the *Review and Expositor* questions the desirability of Organic Church union, preferring cooperation.

It may be questioned, says he, whether organic union is the one consummation devoutly to be wished, or whether what we need most today is not the immediate recognition of the underlying spiritual unity in one Lord amid all varieties of ritual and polity. Cooperative union is realizable amid diversities of temperament and tradition, while organic union is fraught with serious difficulties, and would require contracting parties to surrender much that is both dear and valuable. Cooperative union has already been put in practice and can be immediately extended in scope to embrace a large portion of Christendom, while organic union is possible, and is being attempted only among a small group of Churches.

What can Church Union accomplish in the future that cooperation cannot set in operation now? Will the immediate results of a numerous co-operative alliance not outweigh the results likely to accrue from the organic union of a small group of churches in a more or less distant future? President W. D. MacKenzie in an able article "if the Church were one" enumerates what the Church could be and what it could do for the whole of mankind, if...it could stand forth once more as a united Church" as follows: (1) it would discover and cause the world to behold catholicity of doctrine which would give it universal authority. (2) "Vigor, freedom and power" in the propagation of Christianity. (3) The Church would fearlessly hold up before the eyes of men everywhere the same supreme moral standards" for the personal, business and domestic life. (4) In education "the united Church would have a power in the world which it has never yet secured, without which its true work for humanity can never be accomplished" (5) In regard to citizenship "it shall cleanse public life at its fountain heads" (6) In industrial and social reformation it could and would amass a range of knowledge in every part of the earth and then exercise a supreme moral authority combined with rare wisdom which would make it a true guide of the history of man."

CHURCH BOARDS.

In an editorial in *The Missionary Review of the World* on "Denominational Reorganization," we read of the recent consolidation of Boards in the Presbyterian Church. The experiment will be watched with keen interest. We express the hope that it will work successfully, for there seems to be much energy and money wasted in a multitude of organizations.

According to the new plan the seventeen Presbyterian boards and agencies will be brought under four reorganized boards, namely:

1. The Board of Foreign Missions, which absorbs the Woman's Board of Foreign Missions, and allots to women fifteen of the forty members.

2. The Board of National Missions which is "to extend the Gospel of Christ in all its fulness, and the service of Christ in all its implications". This absorbs the Board of Home Missions, Woman's Board of Home Missions, Board of Church Election, Board of Missions for Freedmen, except educational work, the Permanent Committee on Evangelism, and the Missionary and evangelistic functions of the Board of Publication and Sabbath School Work.

3. Board of Christian Education which takes the place of the General Board of Education, the Board of Publication and Sabbath School work, the educational work of the present, Board of Missions for Freedmen, the Schools of the Woman's Board of Home Missions, the Missionary educational departments of the existing Boards, the Permanent Committee on Men's Work, the Board of Temperance and Moral Welfare, the Permanent Committee on Sabbath Observance. The activities will be reorganized in seven departments, Higher Education, Religious Education, Missionary Education, Moral Welfare, Publication and Men's Work.

4. Board of Ministerial Relief and Sustenance which, it is suggested, might also include a Department of Hospitals and Homes, and a Department of Pensions

for those non-ministerial persons who give life service to the Church as teachers and social welfare workers.

THE TURK.

Rev. S. R. Harlow of the American Board Mission at Smyrna writes informingly in *The Moslem World* of the Peasant Turk. The sketches are not flattering to the followers of the Moslem Creed.

"The business of the peasant Turk consists in doing as little work as possible and letting his wife do as much of that as he is able to get out of her. Before the war all the skilled labor in Turkey was in Christian hands. Even the houses in which the better class live were built by Christians. The village fountain, and all the more majestic of the mosques and public buildings are the products of Christian workmanship."

"The village graveyard is almost always a most neglected spot, where old, broken-down stones and weeds block every path. Donkeys and goats wander among the graves while here and there a cypress tree rears its melancholy grandeur. The tombstones of men are surmounted with a carved fez. No care is taken to keep the cemetery in order, or even in a state of respectability and often it is a dumping place for old cans and refuse. In fact, it sums up as completely as any other feature of the average Moslem village the condition, intellectually, morally and spiritually of the community."

THE FREEDOM OF THE BIBLE.

Dr. J. H. Ritson of the British and Foreign Bible Society in the *International Review of Missions* pays the following tribute to the Word of God as "not bound" by human circumstances.

Every human ambassador is more or less in bondage to the times in which he lives. He is shut in by the limitations of knowledge of his day and generation. In every department of knowledge each generation outgrows the

one that precedes. The text-books of physical science, which we read as undergraduates at Oxford over thirty years ago and which seemed to say the last word that was to be said on many things, would find no market to-day among the second-hand booksellers; doubtless the "up-to-date" books which have taken their place will likewise prove to be ephemeral. The same thing may be said, though in a less degree, of text-books of the science of theology. Theology changes more slowly than chemistry and physics, but it does change and changes for the better. It is a struggle to keep abreast of the times even in one single department of knowledge, and the man who succeeds is most conscious of the barriers which shut him out from the unknown regions beyond. He is impressed more by what remains unachieved, than by what has been achieved. In the whole round of knowledge, time by degrees makes the up-to-date become out-of-date. But the Bible does not suffer from this limitation. It is a text-book of spiritual knowledge and experience, born in the world's childhood, abreast of the times in which we live, and affording vistas to the sharpest intellect and keenest discernment of unscaled heights and unfathomed depths. The teacher of the Bible becomes old-fashioned but the Bible never. The Bible is the best selling book in the world. Those who reverently read it in search of spiritual knowledge find it amazingly up-to-date and ahead of the times. Man is the creature of time, but the Bible is timeless.

THE ANGLICAN AND THE SWEDISH EPISCOPATE.

The Christian Union Quarterly quotes Frederick Lynch on the recognition of Swedish orders by the Church of England, as follows:

"After all the significant things are these: (1) That the Anglican Church has recognized the validity of Swedish orders; (2) that the Anglican Church has been willing to establish intercommunion with a Church that does not hold the theory of succession and orders com-

monly held by that communion and with a Church that does not take the sacramental view of religion held by a large and powerful part of the Anglican Church: (3) that the Swedish Church considers the Thirty-nine Articles as the same for substance of doctrine as the Augustana Confession, and (4) that the Anglican Church is willing to establish intercommunion with a Church which admits members of all Christian churches to its pulpits and to the table of the Lord. This is all very encouraging and ought to encourage other steps toward union and make them easier of accomplishment.'

A SOCIAL PERSONALITY.

The Rev. G. C. Stewart in an article on "The Qualities of a Good Preacher" published in the *Anglican Theological Review* emphasized social personality.

No personality is big enough to persuade and draw the lives of men unless it be a social personality. "Oh Lord," is the prayer of Henry Van Dyke, "keep me from loving books more than men, from loving things more than human beings." And right here many a preacher falls down. His preaching is intellectual: it is even, in an individual way, mystical and spiritual, but there is lacking wealth of personal human interest; men do not feel that he loves them; he appeals to their reason, but he does not fold them into his arms. There is lacking the note of human charm, and plaintive, wistful longing for the souls of men. They feel that he is their superior, their instructor, but not their friend and comrade. I know a man who in the pulpit is a powerful preacher, yet he is a failure; recently he has left the ministry. What was the matter? He said to me once, "You are a fool to have your study over your office, and mingle as you do in the organized work of your parish. I have my study three miles from the Church; I never go near the guild meetings, and I spend very little of my time in calling. God has given me the gift of the preacher, and I propose to develop it." He was in a western city then; from there

he went to New York; from there to a smaller city, and so on out of the ministry. I have never heard him spoken of in my life except in these terms,—“he is a wonderful preacher, but”—But what? They mean that he is a brilliant, clever pulpiteer, an orator but not a preacher of creative power. A man without the love of man as a basic element in his own personality becomes a sounding brass and a tinkling cymbal. His are the prophecies, but they fail; his the tongues, but they cease; his the knowledge, but it vanishes away—because he has not the love which “never faileth.” I urge upon every candidate for the ministry if he wishes to make a success of his preaching, not that he become a socialist, not that he develop into a fanatical propagandist of every new social program, but that he develop within himself, however shy he is by nature, however unsocial, however tempted to walk, like Kipling’s cat, alone, this necessary spirit of camaraderie.

CURRENT THEOLOGICAL THOUGHT

IN GERMAN. BY PROFESSOR J. L. NEVE, D.D.

ARTICLE XVIII OF AUGSBURG CONFESSION OUTLINED IN THE LANGUAGE OF DEVOTION.

The article on Free Will in the Augsburg Confession deals with one of the deepest problems of anthropology. The writer remembers well how much he had to read and to think before he could find himself ready to form the outline as expressed on pp. 125-133 of his little book on "The Augsburg Confession" and more maturedly on pp. 261-276 of his "Introduction to Lutheran Symbolics." It gives us pleasure to translate a number of theses written by Pastor Clausen of Holstein and published in the Breklum Sonntagblatt, June 4, 1922. They attract because they offer a basis for discussing the article devotionally, and also because they are so exhaustive:

"1. Man's Will is a movement of his inner life. God only has an absolutely independent will; there is no absolutely free will in man.

2. Man's will always corresponds to the inner and outward life which he leads.

3. The natural man lives in the world and with the world.

4. The religion of the natural man is purely worldly and carnal. The will of the natural man is held by the world.

5. The natural man's freedom of will consists in this that he can choose between things that are carnal, earthly, worldly.

6. With regeneration and the renewing of the inner life through the Holy Spirit there begins in the Christians a new will which is no longer carnal and worldly, but divine and heavenly.

7. As the whole life of the believing Christian is a

gift of divine grace so is also the new will a gracious gift of God. Also the good works brought forth by this new will, are by grace. A Christian wills the divine and the heavenly because God, out of grace, has raised this new will in him.

8. The Christian's freedom of will consists in this that he can retain the new will or reject it. He who keeps it remains in the state of grace for eternal life.

9. The sinning of a believing Christian does not flow out of evil intention, but out of the weakness of his flesh. A truly believing Christian lives in the world, but he is not of the world.

10. The perfect separation from this world takes place at the return of Christ, the event which will bring to the Christian the glorious freedom of the children of God in an eternal life. Perfect freedom of will there can be with those only that live perfectly in God."

We used to say of the German theologians that they did not have the faculty of expressing themselves in simple language when speaking on theological subjects. This is certainly not true of the Germans of to-day. When they step into the field of evangelism and practical apologetics, as is now done by many men of learning, we notice a lucidity of discussion and a simplicity of expression from which we may learn.

On the Organization of the Study of Theology.

The Greifswald theological faculty is the most Lutheran among all the universities in the Prussian Church Union. The others with a theological faculty are: Berlin, Bonn, Halle and Koenigsberg. Recently two members of the theological faculty at Greifswald (J. Haussleiter and V. Schultze) celebrated their eightieth birthday at which age according to a law of the new Germany, the university professor becomes an emeritus. On that occasion the theological faculty honored these two scholars by presenting them with a publication on the reformation of the study of theology. "*Greifswalder Reformgedanken zum theologischen Studium.*" Pp. 114

Muenchen 1922. Oscar Beck.) The program set forth in this little book is widely discussed among theologians.

The watchword is: Back to real theology! And it is significant that this note is sounded with special emphasis by Prof. Procksch of the Old Testament. The fact is recorded that in the past, after Wellhausen had blazed the trail, Old Testament investigation lost its theological character. It was thrown into the sphere of general history of religion. The idea of revelation was abandoned; evolution and the comparison of religions took its place. Thus the work on the Old Testament began to lose its connection with theology. This was a great loss, because the roots of the Christian religion are in the Old Testament. A theology which loses the O. T. falls into Marcionism and sacrifices its fruitfulness. The O. T. theology must again find its theological character. How is this to be done? We must look for Christ in the O. T. The messianic prophecies must again come into the centre of interest. (It reminds us of Hofman's great work "Weissagung und Erfuellung"). The person of Christ is the aim of all movement in the O. T. Christ grows out of the O. T. Abraham, Isaac and Jacob lived in Him. He is reflected in David and Solomon. He is the fulfilment of the prophecies. Christ is not merely a member of the Jewish nation, but the constructive person and principle in the history of Israel.

Here we can touch only upon some especially interesting features in this program of reformation of the Greifswald professors. Prof. Wiegand writes on Church History which is his chair. Among other things he observes that in the department of Church History the events of the present day must not be overlooked. Prof. Ihmels agrees that it will not do to instruct our students in all details of the first century and leave them ignorant with regard to the developments in the present day.

Greifswald has two active professors in Systematic Theology (Kunze and Girgensohn). Prof. Girgensohn has just been called to Leipzig to succeed Dr. Ihmels who has accepted the call as Bishop of the Lutheran Church

in Saxony. Symbolics is in the hands of Prof. Kunze. He has just published a book on Symbolics. Liberalistic professors, like Kattenbusch and Loofs (Halle) stress the historical character of Symbolics ("Konfessionskunde"); they see in it, as Loofs puts it, "das Schlussbild der Kirchen-und Dogmengeschichte." Prof. Kunze says that the character of Symbolics as a branch of Systematic Theology has been obscured by treating its material merely as history. The apologetic point of view must again be introduced so that it may serve, (after the suggestion of Schleiermacher) as a "special apologetics" for the defense of Protestantism particularly over against the Roman Catholic Church. This would indicate that Comparative Symbolics which has had a marvelous development in the Lutheran Church has still its defenders among the professors of German universities.

Prof. Girgensohn devotes his discussion to the studies auxiliary to Systematic Theology. He belongs to the Modern-Positive School which we tried to describe in the Lutheran Quarterly of January 1920, p. 124. He defines the task of theology as follows: "From its religious standpoint theology must permeate the whole intellectual life of mankind so that the Christian conviction shall become a leaven in modern civilization. Guided by this principle he demands that the student of theology must have a larger and deeper knowledge first of philosophy and second of the general history of religion. The latter he needs especially for the study of the philosophy of religion, which Dr. Girgensohn regards as indispensable for a successful study of Dogmatics. This philosophy of religion as an auxiliary for Dogmatics is to deal (1) with the psychology of religion, (2) with the theory of religious knowledge, and (3) it has to work out the metaphysical conceptions that lie at the basis of religion. As an advocate of employing such modern methods in Dogmatics, Prof. Girgensohn is theologically entirely conservative. He wants to use comparative religion as a means "to show the undeducible character of Chris-

tianity" which must find its real foundations in the Scriptures the contents of which are to be established by a "spiritual exegesis."

Prof. Girgensohn, who now goes to Leipzig, is a master in the field of popular apologetics. He was engaged for a time, by an organization for Inner Mission to meet infidels in public addresses. He offers this little remark: "It is absolutely impossible to know scientifically all that an apologete of Christianity ought to know," but he insists upon improvement along this line. He suggests that laymen specialists on the materials needed for Apologetics should be organized for theological schooling.

Space is too limited to follow discussions of the other provinces in the organism of theology. As to the method of teaching the following is proposed. The lecture method is to be supplemented by special periods for conversation with the students. But the professors Wiegand and Kunze both agree that a lecture should not be interrupted by questions; these they say, are to be confined to special times set for conversation. This conviction may not be shared by all professors in American seminaries. Dr. Dalman, another professor of the O. T. in the Greifswald theological faculty, in writing on "Theology and Palestine," holds that there can be no real understanding of the sacred history unless the student receives a vivid impression of country and people, of houses and tools, of the stones and the plants of the holy land. He demands a lecture room adapted for motion pictures and a university garden with a section for cultivating plants that are mentioned in the Bible.

In all these methods and practical suggestions we see something of the new Germany. We rejoice especially over the fact impressed upon us that the faculties of quite a number of the German universities are moving in the direction of theological conservatism.

ARTICLE VIII.

REVIEW OF RECENT LITERATURE.

HOMILETICS.

Homiletics: A manual of the Theory and Practice of Preaching. By Professor M. Reu, D.D. Put into English by Albert Steinhäuser, D.D. The Wartburg Publishing House, Chicago. 12mo. 639 pages. Price \$3.50.

The publishers of this fine volume claim for it that it is one of the notable contributions to homiletical literature in this country, within recent years, and also that it is the first complete manual of the theory and practice of preaching that the American Lutheran Church has produced. Both of these claims are no doubt justified by the facts. In size, and scope of the discussion, and scholarly treatment of the subject, it compares favorably with such books as Breed's "Preparation to Preach," Brastow's "The Work of the Preacher," Burrell's "The Sermon; its Construction and Delivery," or Cadman's "Ambassadors of God." It is certainly by far the most elaborate textbook on Homiletics yet given out by any Lutheran writer in America. Indeed, it seems almost inexplicable that a Church which lays such stress on the importance of preaching as the Lutheran does, should have published so little in the English language on the Theory and Art of Preaching. Probably the explanation of this is to be found in the fact that until within comparatively recent years the number of Lutherans worshipping in the English language has been rather small, and the Lutherans who used the German or the Scandinavian tongues found an ample literature in the fatherland from which they came. Written originally in German the text has been most admirably translated by Dr. Steinhäuser. Indeed, if we were not told on the title page that this is a translation we would hardly have suspected it. The style is so smooth and idiomatic that it rather suggests an original English composition.

After an Introduction which treats of the Definition, the Justification, and the Division of Homiletics, Dr. Reu divides his main discussion into three sections. The first section deals with "The Nature and the Purpose of the

Sermon." Under this head there are two main subdivisions, A. On the Sermon as an Organic Part of the Service of the Worshipping Congregation; B. On the Sermon as an Oration. The second section deals with "The Subject Matter of the Sermon and its Derivation;" and the third section with "The Structure of the Sermon." In this section there is a chapter of about twenty pages on The Preparation of the Sermon for Delivery and the Delivery of the Sermon, in which the author commends memoriter preaching as being on the whole the best method. This is a distinct departure from the position taken by nearly all American writers on the subject. Indeed, we do not know of a single author who advises this method.

At the beginning of each main division, and again of each sub-division, Dr. Reu gives a most exhaustive bibliography. Indeed he seems to have listed about everything that has ever been written or printed on the subject. This of course has its advantages, but it also has its disadvantages, especially when there is no evident discrimination between authors of greater or of less importance. When a list of twenty-five or thirty titles is given at the beginning of a section, or sub-section, how is the average reader, even if a minister, to know which of the books it would be worth his while to try to get and read? If such bibliographies are to be really helpful a few of the most important books should be indicated in some way, either by being set apart in a separate paragraph, or by being marked with a star, or in some other way.

We are disposed also to find fault with the numerous and lengthy quotations from so many of the authors referred to. It is true that these quotations are often very interesting and valuable. But they are also frequently quite conflicting, if not contradictory. They thus become confusing to the reader, especially if he is not already familiar with the best teaching of the best teachers on the subject. True, the material is divided by the use of a larger and a smaller type throughout the book. The part set in the larger type constitutes the main text, and that in smaller type is more of the nature of elaboration, further comments, illustrations, etc. It is here that most of the quotations are found. The author has even indicated at the close of each section set in larger type the following page on which the consecutive discussion is continued. But as this may be ten or fifteen or even thirty or forty pages in advance, it is still confusing. We cannot help feeling that it would have been better

if the author had more fully digested this material that now stands in the smaller type, and had then incorporated what was really valuable into the general discussion. This would have greatly reduced the size and cost of the volume, and would have made it more readable and, as we believe, more helpful. Altogether there are nearly 400 pages of this smaller type, not counting nearly 100 pages of "Practical Illustrations," which constitute the last section of the book.

Besides a very full and complete Index of Subjects, there is also a full Index of Names and also one of Scripture passages referred to in the book. These are a valuable feature of the book.

On the whole, we would commend this book very highly and wish to recognize the debt under which Dr. Reu has placed the entire Lutheran Church in this country by its publication. It is a fit companion to his great volume on Catechetics, published a few years ago, though we cannot regard it as of equal value with that. It is a fine contribution to our American Lutheran literature on Homiletics. At the same time we think that the ideal Lutheran text-book on this subject still remains to be written.

JACOB A. CLUTZ.

The Art of Preaching in the Light of Its History. By Edwin Charles Dargan. George H. Doran Company, New York. 12mo. 247 pages. Price \$2.00 net.

Professor Dargan had already made the Church of this country, and especially its ministry, his debtor, while filling the chair of Homiletics in the Southern Baptist Seminary, Louisville, Kentucky, by the publication of his elaborate two volume History of Preaching from the time of the Apostles to the close of the nineteenth century. He has now materially added to that debt in this more recent work which might more properly be called a History of Homiletics, or the Theory of Preaching, as it has been developed from the beginnings of the Christian Church to the present time. The volume consists of a course of eight lectures delivered on the Holland Foundation at the Southwestern Baptist Theological Seminary, near Ft. Worth, Texas, in October 1921. The first lecture deals with "The Biblical and Classical Bases of Preaching as an Art," the second with "The Origin and Early Development of the Art or Theory of Preaching," the third with "Instruction in the Art of Preaching During the Middle Ages," the fourth with "The Art of Preaching as Influ-

enced by the Revival of Letters in the Fifteenth and Sixteenth Centuries," the fifth with "The Theory of Preaching as Affected by the Reformation in the Sixteenth Century," the sixth with "The Theory of Preaching as Taught during the seventeenth and Eighteenth Centuries," the seventh with "Modern Homiletics—in Europe," and the eighth with "Modern Homiletics—in America."

In each lecture the author not only gives us the titles of any treatises on the subject of preaching that appeared during the period covered, but also a digest of the treatise and a critical valuation of it. This adds greatly to the value and usefulness of the book. Lutheran readers will naturally turn to the lecture on the influence of the Reformation on preaching and they will be gratified to find that full recognition is given to the views and influence of Luther. For, though Luther never wrote or lectured specifically on the subject of Homiletics, many sayings of his are found in his "Table Talk," and in his sermons and letters, which together with his own example, give us a fairly full and accurate idea of his conception of the sermon, and of the duty and responsibility of the preacher in the preparation and delivery of his sermons.

The last two chapters on Modern Homiletics in Europe and America are also of special interest, more particularly the very last. The History of Homiletics in this country is roughly divided into two periods, the division being made at or about the year 1870. Prior to this time the dependence was largely on text-books derived from English or French and German sources. In 1871 Dr. Broadus published his justly famous and popular text-book on "The Preparation and Delivery of Sermons," and in the same year the "Lyman Beecher Lectureship on Preaching" was founded at Yale. These two events were the beginning of a new era in the development of homiletical interest and instruction in this country. Since then a multitude of books on the general subject have been published by American authors, among them quite a number of most excellent text-books dealing with the technique of the art of preaching.

One thing becomes plain in the reading of this volume, that if there has been any failure to develop good preachers in the Church it has not been for want of good books on the subject, or good teachers either. Practically, from the beginning of theological instruction in this country, and especially since 1870, nearly all our seminaries have devoted a great deal of attention to this sub-

ject. The fact is that only a very small proportion of men in any calling have the gifts that would qualify them to become good public speakers, and a still smaller proportion are willing to give the time and the labor which are necessary to gain any fair degree of perfection in the art. The reading of this book by Professor Dargan might stimulate many preachers especially to renewed efforts in this direction.

JACOB A. CLUTZ.

PUBLIC SPEAKING.

Essentials of Public Speaking. By Warren C. DuBois A.M., LL.B. Chris. F. Meyer, New York. 24mo. 167.

This little manual is intended especially for the use of teachers and pupils in night schools, in the cities and larger towns, and in industrial centers. The author has tried, therefore, to confine himself to the fundamentals and to state these in simple terms. The result has been a very interesting and suggestive treatment of the subject. The discussion is divided into two parts, the first having to do with composition, or the preparation and expression of thought, the second delivery proper, or vocal expression. At the close there is also a chapter on Memory and one on Health and the Voice. While the manual is intended especially for beginners, and for those who have not had the advantage of a full course of training in rhetoric and composition, or in public speaking, it is well worth the attention of all who must try to gain the ear and to influence the thought or the action of the people.

JACOB A. CLUTZ.

BOOK OF COMMON PRAYER.

Third Report of the Joint Commission on the Book of Common Prayer. Appointed by the General Convention in 1913. The Macmillan Company, New York. 12mo. 231 pages. Price \$1.50 net.

Of course the subject matter of this volume will be of special interest to members of the Protestant Episcopal Church. But the history of the Book of Common Prayer, and its place and influence in the development of the liturgical life of the entire Protestant Church for more than three hundred years, make any changes in it now a

matter of interest to all Protestants. A former revision of the American Book of Common Prayer was completed in 1892 after having been before the Church for twelve or fifteen years. The revision now proposed is somewhat more radical, and meets with correspondingly greater opposition. It would be impossible to give any detailed account of the proposed changes here. Persons who are interested in these should procure the Report of the Joint Commission contained in this volume. It may be said, however, that the changes generally contemplate greater flexibility, brevity, and simplicity, and especially the dropping of medieval phrases and conceptions and the use of more modern forms of speech. One proposed change that is attracting a great deal of attention is the dropping of the word "obey" from the Marriage Service, and making the promises to be given by the man and the woman exactly the same.

JACOB A. CLUTZ.

ESSAYS.

A Handful of Stars. By F. W. Boreham. The Abingdon Press, New York. 12mo. 261 pages. Price \$1.75 net.

A new volume from Boreham is always welcome. This one is a companion volume to "A Bunch of Everlastings," published a year or more ago. It follows the same general plan of discussing a text of Scripture which was a favorite with some man or woman of note, or, in this volume, some prominent characters in fiction. An interesting illustration of this is the first essay which is on "William Penn's Text," which was, "This is the victory which overcometh the world, even our faith." Another interesting chapter is on Michael Faraday's text, which is introduced with this incident connected with the death of the great scientist, "As he lay dying they tried to interview the professor, but it was the little child in him that answered them. 'What are your speculations?' they inquired. 'Speculations?' he asked in wondering surprise. 'Speculations! I have none! I am resting on certainties. I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day.'"

Twenty-two texts are treated in all, each of them having its own special interest and lessons. We have so often and so strongly commended the essays of Mr. Boreham as among the most interesting and delightful writ-

ings of the present day, that it hardly seems necessary to say these things over again. Try almost any one of the twelve volumes which now stand to his credit and you will be sure to want to read another, and still another until, you have enjoyed them all.

JACOB A. CLUTZ.

The Line Is Busy. By Edgar Hurst Cherington. The Abington Press, New York. 12mo. 180 pages. Price \$1.25 net.

It seems as though the author's name should be spelled with a double "e," there is so much of good cheer in his book. It contains sixteen essays of the delightful, chatty kind which is again becoming popular. The title of the first one gives title to the whole series, and a very familiar phrase it is. How often we get this response from "Central," and must hang up the receiver to wait for a more convenient time to transact our business or hold converse with our friends. But our author draws some very interesting lessons from it and reminds us that there is one line of communication that is never too busy to carry our messages, that between us and our heavenly Father. Some of the other chapter headings are, "Holy Recklessness," "The Test That Tells," "Personality and the Kingdom," "Have a Happy Habit," "Smokeless Chimneys," "The Worship of Work," etc.

JACOB A. CLUTZ.

Flames of Faith. By William L. Stidger. The Abingdon Press, New York. 12mo. 204 pages. Price \$1.25 net.

Another delightful volume of essays from one of our most delightful essayists. It contains twelve studies of as many of our most popular modern poets, selecting those especially who have shown in their writing a great and abiding religious or spiritual faith. Among them are four women poets, Angela Morgan, Edith Daley, Edna Saint Vincent Millay, and Anna Hempstead. Among the men poets discussed are such familiar names as Joyce Kilmer, John Drinkwater, James Whitcomb Riley, Edgar Guest, Strickland Gililan and Amos R. Wells. We might not at first think of some of these as men of a spiritual mold, but Mr. Stidger shows that underneath the quaint humor and the homely phrases of even writers such as Riley, and Guest and Gililan, there runs a vein of true re-

ligious faith and insight. Many quotations are given to illustrate how these choice souls have kindled the "flames of faith" and have left them blazing in the literary sky to give light, cheer and inspiration to their readers. There is a brief introduction by Edwin Markham in which he says of the author, "William L. Stidger is one of the fine personalities of the age—warm, glowing, inspirational. Many souls have been quickened by the march and melody of his spirit. I am happy and honored in his friendship." If any of our readers have not yet made the acquaintance of Mr. Stidger through his books, they have a new joy and delight coming to them when they do.

JACOB A. CLUTZ.

The Open Fire and Other Essays. By William Valentine Kelley. The Abingdon Press, New York. 12mo. 346 pages. Price \$2.00 net.

Another delightful volume of essays from another of our most delightful essayists. No doubt Dr. Kelley's future fame will rest chiefly on his many learned contributions to the *Methodist Review* of which he was the scholarly editor for so many years. But he will as certainly be most loved as a writer by the readers of his many books of familiar and charming essays, such as the one now before us. His genial spirit, which permeates all these pages, is well indicated by the quaint but expressive legend which he has placed on the title page of this volume, "I have warmed both hands before the fire of life, and am now sitting by the glowing embers." Happy the reader who can in imagination sit there with him and follow the easy flow of his rich thought here brought to expression. The essays number fourteen. Some of them are nature studies, such as "The Woods and the Inn." The majority of them, however, are intimate studies of interesting people, most of them writers, such as Robert Browning, Matthew Arnold, Richard Watson Gilder, Christina Rossetti, Alfred Noyes, and Bishop Thoburn, and when Dr. Kelley sits down with us before the fire and begins to talk, or write, about one of his friends, it must be a dull soul indeed that will not be warmed and will not feel that he too has found a new friend, or has come to know and love an old friend better than ever before.

JACOB A. CLUTZ.

THEOLOGICAL.

Grace. By Lewis Sperry Chafer. The Sunday School Times Company, Philadelphia, Pa. 12mo. 373 pages. Price \$1.50 net.

In these days in which the churches are so largely infected with Modernism, and so many are teaching that Christianity is only an ethical religion, and are preaching a gospel of salvation by character instead of by grace, it is most refreshing to find a book in which the old gospel that was taught by Jesus Christ and that was so dear to Paul and Luther is so clearly and so strongly presented as it is here. There does not seem to be a doubtful or halting note anywhere in the volume, and every statement is strongly fortified by Scripture. Such a book should prove an excellent antidote to the false teaching which is so prevalent.

A few brief extracts from the "Author's Preface" will make clear his standpoint which is consistently maintained throughout the volume. For example, "Through false emphasis by many religious leaders, Christianity has become in the estimate of a large part of the public no more than an ethical system. The revealed fact, however, is that the supreme feature of the Christian faith is that supernatural, saving, transforming work of God, which is made possible through the infinite sacrifice of Christ and which, in sovereign grace, is freely bestowed on all who believe. God has given instructions to those who are saved, it is true, as to the manner of life which is consistent with their new heavenly calling and standing in Christ; but in its spiritual blindness, the world, led by its blind leaders, sees in Christianity only the rule of life which is secondary." Again, "Salvation is by grace through faith. It is the result of the transforming work of God for man, and not the result of the work of man for God. It is that which God does for the one who trusts the Saviourhood of Christ. By that trust, Christ is personally received as the divine Redeemer who shed His blood as a sufficient ransom for the guilt and penalty of sin, as the One who reconciles by having taken away the sin of the world, and as the divine Propitiation who, as Substitute, met every indictment brought against the sinner under the holy government of God."

The discussion is divided into five chapters. Chapter I gives "Seven Facts About Grace." Chapter II discusses "Salvation by Grace," and Chapter III "Safe-

keeping in Grace." Chapter IV, which comprises about two-thirds of the book, has for its general topic, "The Life Under Grace." Chapter V, a very brief one, is headed "Conclusion and Appeal."

There is an interesting section, covering about sixty pages, in the fourth chapter, dealing with the question of the Sabbath and the Lord's Day. The author takes the position that the Sabbath was a strictly Jewish institution, and that its observance is not binding upon Christians; that the Lord's Day is a new Christian institution entirely different from the Sabbath of the Jews, a day given from God and a day to be observed by Christians, "but its observance is never a matter of greater piety, devotion, or yieldedness to God than of any other day. Its observance consists in a larger freedom, because of the cessation of temporal cares, to do all that his heart is yearning to do all the days. The sabbath in grace is, therefore, an experience of all that enters into the highest ideals of the Christian's life and devotion to God."

JACOB A. CLUTZ.

FICTION.

J. W. Thinks Black. By Jay S. Stowell. The Methodist Book Concern, New York. 12mo. 179 pages. Price, Cloth 75 cents; in paper 50 cents.

A well written story the motive of which is indicated in the dedication: "To the Young Men and Women of the Twentieth Century Who have caught the Vision and are Working to Usher in the Day when Individuals of all Races everywhere shall have a Fair Chance at the Good Things of Life." The special aim is to bring about a better understanding between the whites and the negroes in this country and to secure on the part of the former a more sympathetic attitude towards the latter. "J. W." is a young business man of keen intelligence and broad mind, who drifts into the campaign for justice and righteousness, in the prosecution of which he has many very interesting and enlightening experiences.

JACOB A. CLUTZ.

FOR CHILDREN.

Patrick's First Christmas. By Margaret Lenk. Augustana Book Concern, Rock Island, Ill. 24mo. 134 pages. Bound in boards. 30 cents.

Contains three stories for children the first of which gives the title. All are well told, and will not only interest the children but also teach them some valuable lessons.

JACOB A. CLUTZ.

LECTURES.

This Mind. By Bishop William Frazer McDowell. The Methodist Book Concern, New York City. 12mo. 183 pages. Price \$1.00 net.

This little volume contains six highly inspirational addresses to young men. Together they constitute the eighth series of lectures on the Mendenhall Foundation in DePauw University, delivered in 1922. The keynote, as suggested by the title of the series, is taken from Paul's exhortation to the Phillippians, "have this mind in you, which was also in Christ Jesus." The separate topics discussed are "Life's Decisions," (the first two lectures), "Life's Objects," "the Strength of Life," "Other Persons," and "Life's Essential Tests." Toward all these the young men are exhorted to have and to show the mind of Christ. It would be hard to find a better book to put into the hands of either young men or young women who are facing the critical problems of life. Those who have to deal with the young in this very critical stage will also find here many suggestions that will be of great value to them both in addressing the young and also in dealing with them personally and individually.

JACOB A. CLUTZ.

EXEGETICAL.

The Psalms as Liturgies. By John P. Peters, Ph.D., Sc. D., D.D. The Macmillan Co., New York. Pp. 494.

The Psalter is a kaleidoscope. It reflects new light and presents a new pattern with each turn we give it. It is a great hymn-book, and it is a great prayer-book. Luther called it "a Bible in miniature;" for, approaching it as

a preacher, he found the Gospel in it. Approaching it as a churchman the late Dr. Peters found it a great collection of liturgies. In the volume before us, which is the Paddock Lectures for 1920 expanded, he has worked out this thesis. Dr. Peters has sound antecedents in the ancient Semitic psalms, both Sumerian and Babylonian, for this usage. He believes that the Hebrew Psalms have been interpreted far too largely as occasional lyrics in celebration of certain historical events—"a national anthology, the lyrical effusions of court poets." He finds sacrifice to be the key to the Psalms, which were composed for its celebration. The extensive list of sacrifices given in Leviticus and Numbers is to account for the large number of Psalms. E. g., Ps. 2 is a psalm for the morning whole burnt offering. "As the fire is kindled in which God comes to consume the sacrifice the singers raise the sacrificial praise-shout, 'Arise, O Lord,'" etc. Similarly, Ps. 84 is a temple processional. "It was originally a processional for one of the great pilgrimage feasts. . . . later converted into a processional for similar use at Jerusalem. The procession commences on the western hill about where the great synagogues now stand, from which one can look down and into the Temple courts, which seem to the worshippers at Zion so wondrously lovely. Their love and longing are most touchingly depicted in the first stanza (1-4) Stanza 2 (5-8) describes the route of the procession: first over the causeway across the Tyropoeon valley; then down the east side of that valley, below the ancient city of David, to the outlet of the Silwan tunnel, which, since Hezekiah's time, brought the water under the hill from Gihon, the modern Virgin's fountain—so called by the natives today, who use the very same word for it which appears in this Psalm; then, encircling the lower pool, called by the natives today a *birket*, the same word used in our Psalm; thence it turns northward through the city of David, rising rampart on rampart; and finally reaches the southern gate of the Temple, the same gate which in the Herodian period the regular gate of entry."

There is much to be said for Dr. Peters' theory that many of the Psalms have been worked over for Hebrew liturgical use; but the analogy of hymnology would lead us to say that such lyrics as the Psalms were first confessions of faith and then forms of worship. There is little doubt that the compilers of the Psalter worked over older material for use in the Second Temple, but that

material breathes the spirit of personal and national experience and doubtless first came into existence as the expression of it.

H. C. A.

A Real Help in the German Language on Church Finance, "Das Erfolgreiche Kuvert-Finanzsystem, Seine Einfuehrung und Durchfuehrung," (The Successful Envelope Finance System, How to Introduce the Same and How to Carry it on) has just left the press. The author is Pastor S. A. Stein, D.D., Springfield, Ohio, also the author of "A Guide in Church Finance." He has also furnished for the Lutheran Bureau of the U. L. C. a German manuscript on system in church finance to be used among the Lutherans in Europe, as well as other articles in English and German on church efficiency.

This little book first emphasizes briefly the duty of introducing the best system possible in church finances, and then explains and advocates the duplex envelope system, particularly the weekly—one pocket for current expenses and the other for synodical benevolences. The idea of a fixed budget is set forth and the necessity of an apportionment made clear. The quota as an aim and minimum is not only justified but set forth as necessary to intelligent giving, and that it is the best way we know of to show a congregation what is needed to carry on the work of Synod and to keep out of debt. How to conduct the every-member-canvass is explained.

We also note some very good arguments in favor of the annual printed financial report of the congregation which occasionally is opposed by some parishioners for "certain reasons." Concrete examples for the successful working of better plans are given, which are useful not only in the city but also in the country parish.

As far as we know this is the only book of its kind in German. Pastors who read German will find it interesting and suggestive; laymen who read German will read it with profit.

There are seven cuts and pictures; particularly interesting is the one of Louis Harms preaching to a large audience on the occasion of a Missionary Festival in Germany. There are also several sample envelopes in German print.

Such a "Guide" should be furnished gratis to German

reading church members, particularly where efforts are being made to introduce a better method in church finances.

"Kuvert-Finanzsystem" contains 29 pages. Price 25c a copy; \$2.50 a dozen; \$18 a hundred. Publisher, Lutheran Book Concern, Columbus, Ohio.

J. L. NEVE.

EXEGESIS.

The Gospel of Luke. An Exposition by Charles R. Erdman, Professor of Practical Theology in the Princeton Theological Seminary, N. J. The Westminster Press, Philadelphia, 1921. Cloth, 4½x7. Pp. 229. Price \$1.00.

This is an attractive little book in appearance and contents. After a brief Introduction and Outline, follows the Gospel text in logical and convenient portions, with the author's comments. The latter are presented in good plain English. There is no show of learning, but it is evident all through that the author knows the Bible and knows how to present it. This volume is part of a series which embraces The Gospels, The Acts, and The General Epistles. These little volumes deserve a wide circulation. They make suitable gifts, are a real addition to the family library, and good companions when traveling.

J. A. SINGMASTER.

A Dictionary of Religion and Ethics. Edited by Shailer Mathews and Gerald Birney Smith, with the cooperation of a large number of specialists. The Macmillan Co., New York, 1921. Cloth, 7 1-2 x 10 1-4 inches. Pp. 513.

The purpose of this Dictionary is to define all terms (not strictly biblical) of importance in the field of religion and ethics, and at the same time to discuss more fully topics of primary importance. Special attention is given to the psychology and history of religion. Topics are treated historically rather than apologetically. Biographies are limited to deceased persons, who were significant in religion and ethics. Technical terms are employed only as far as is necessary.

The volume is intended primarily for ministers, Sunday School teachers and general readers who are interested in the general study of religion. Even where the

minister possesses the larger works covered by the Dictionary, it is a fine ready reference volume to have within reach. It is well-printed on good paper and makes a handsome volume.

The contents are generally in harmony with its purpose, to present in a purely objective way religious and ethical information. It is too much to expect, however, that every one of the hundred contributors has avoided all personal partisan views.

J. A. SINGMASTER.

Popular Commentary of the Bible. The New Testament. Vol. ii. The Epistles of the Apostle Paul. The Epistle to the Hebrews and the Catholic Epistles, The Book of Revelation. By Paul E. Kretzman, Ph.D., D.D. St. Louis, Mo. Concordia Publishing House, 1922. Cloth. 7x10. Pp. 664. Price \$4.50.

This large and splendid volume is a credit to the printer, the binder and especially to the author, whose diligence, faith and sound sense appear on every page. It is what it professes to be—a popular exposition of Scripture, adopted to preachers, teachers and intelligent laymen in general. It will be a valuable addition to the family library. The author is an earnest "orthodox" believer who accepts the authenticity and divine inspiration of the Bible. Purely critical questions are avoided as not germane to the intention of the author. Quotations are happily not numerous. Those that occur are pertinent and informing. The language is simple and the thought lucid.

The several "Special Articles" on Justification, Discipline, Giving, Social Gospel, &c., summarize prominent Christian teachings. The article on the Election of Grace and the comments on election partake of the haziness, characteristic of the school of theology to which the author belongs.

J. A. SINGMASTER.

BIOGRAPHICAL.

The Conservative Character of Martin Luther, by George M. Stephenson, Ph.D., Professor in the University of Minnesota. United Lutheran Publication House, Philadelphia, Pa. Cloth. Pp. 143. Price, \$1.20.

In seven brief chapters Dr. Stephenson has given a fine appreciation of the great Reformer—just the kind of a book that one may profitably read at a single sitting. He presents Luther as the conservative Reformer whose work abides, because it was conservative—holding on to the tried and true, while giving it a new meaning in the light of great need. The chapters are headed (1), Formative Years, (2) The Catholic Reformer, (3) The Break with Rome, (4) The Radicals at Wittenberg, (5) The Peasants' Revolt, (6) The Marburg Colloquy, and (7) The Augsburg Confession.

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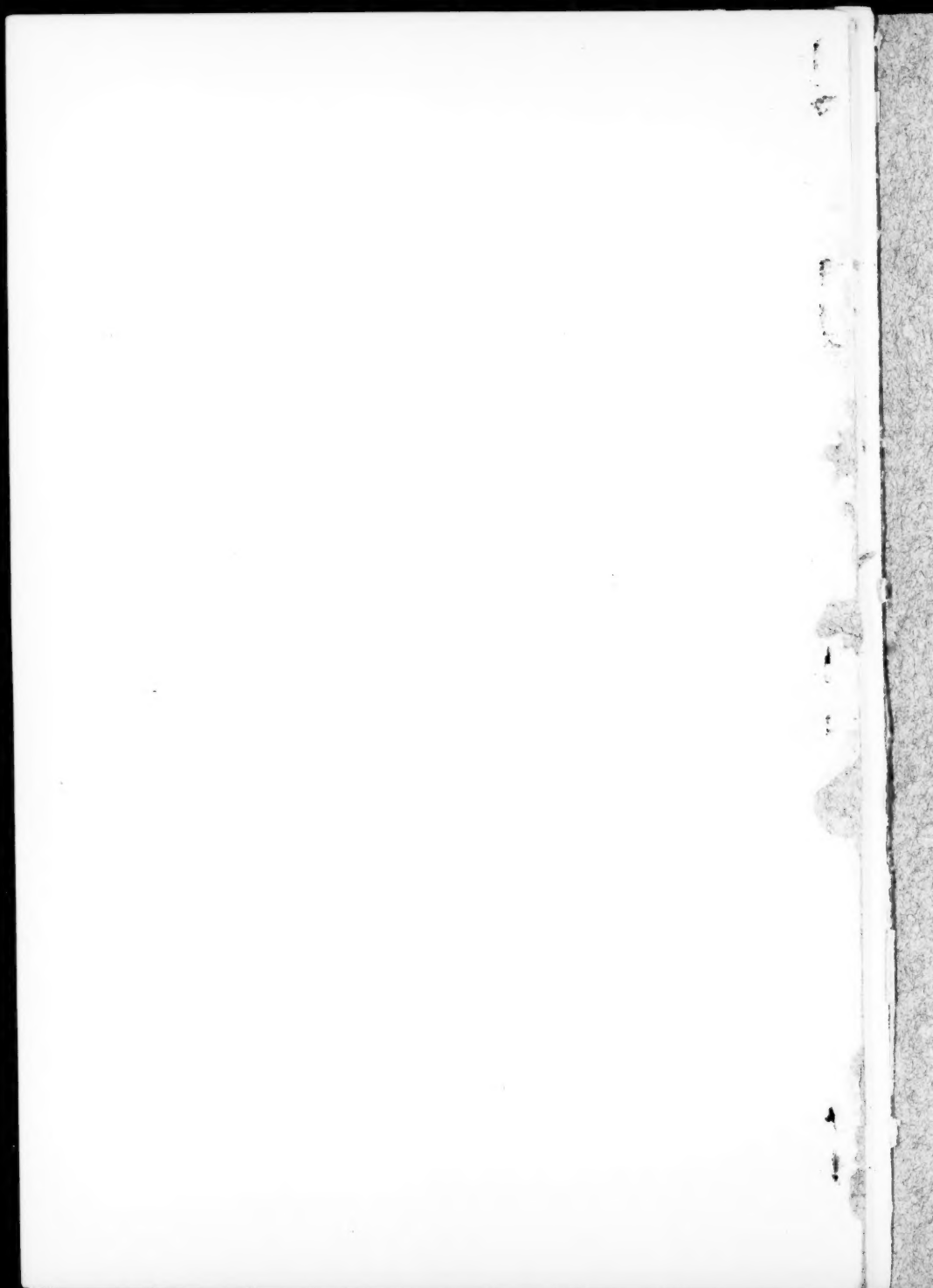
LITURGIES.

Starck's Prayer Book, From the German Edition of Dr. F. Pieper. Translated and edited by W. H. T. Dau. Concordia Publishing House, St. Louis, Mo., 1921. Cloth, crêpe blue silk. Pp. 612. Price, \$2.25. Gift edition, seal grain, price \$5.00.

This is a superb edition of a great prayer-book. For two hundred years it has found a place in numberless German homes alongside of the Bible and Arndt's *True Christianity*. John Frederick Starck (born in 1680) was the successor of the noted Spener, "the Father of Pietism," as pastor in Frankfurt. He was a true shepherd who loved his flock and entered into its deepest fellowship in joy and sorrow.

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J. A. SINGMASTER.



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